

THE
ANGLICAN CHURCH
IN COREA.

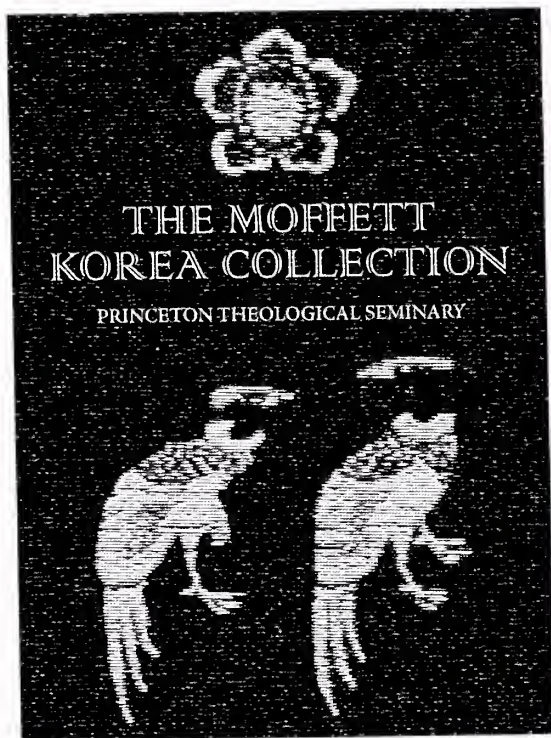


C. J. CORFE,

(BISHOP.)

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THE ANGLICAN CHURCH

IN COREA

WITH BISHOP CORFE'S COMPLIMENTS.

THE ANGLICAN CHURCH IN COREA

BEING DOCUMENTS, ORIGINAL AND TRANSLATED, ISSUED BY AUTHORITY
DURING THE EPISCOPATE OF THE FIRST BISHOP OF THE CHURCH OF
ENGLAND IN COREA BETWEEN 1889 AND 1905, TOGETHER WITH AN
INTRODUCTION

BY

C. J. CORFE,

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INTRODUCTION.

The following Documents need some words of introduction to make them intelligible to English Churchmen, since the circumstances under which they have, from time to time, been issued—either in their English or in their Corean dress—are without precedent.

The Mission of the Church of England to Corea, seriously contemplated by Archbishop Benson, in 1888, was accomplished in the autumn of 1889 when the first Bishop was consecrated in Westminster Abbey and sent to Corea the following summer with no other companions than two laymen, who, being ardent missionaries and fully qualified medical men, at once established the Dispensaries and Hospitals which have since affected, so intimately, the life of the Mission and the individual lives of more than a quarter of a million of Coreans.

Before leaving England, in 1890, the Bishop had the promise of one priest, who followed him nine months later, accompanied by three theological students. By the end of 1891 there were in the Diocese two Priests, two Deacons and two Ordinands. The Bishop, who was the oldest of this clerical staff, found himself at the head of men who were as ignorant as he was of the Corean tongue; in a country where Englishmen were few and far between and their language almost unknown; and, finally, amongst a people who, supplied with the ancient literature of the Chinese Classics (of which they were extremely proud), possessed, in the vernacular neither Bible nor Prayer Book—not even a tract or rudimentary Catechism to explain why this Englishman with his two doctors and subsequent companions had come to Corea.

This method of beginning a Mission, unprecedented in the Church of England, presented to the Bishop and his companions at once a great difficulty and a great opportunity. The Prayer Book ideals—that is to say, ideals contemplated in the Book of Common Prayer; but ideals which, owing to a score of circumstances, the Church of England, *in England*, has as yet failed to realise. In Corea there were difficulties in abundance but none of them such as Church people are familiar with at home. Then, although the clergy were subjects of the Queen and had had their rights as British subjects secured to them by treaties with the Corean Government they were not bound by Acts of Uniformity; and if the Church of England in Corea was as yet only *in posse* the conditions of an Established Church had for them almost ceased to be *in esse*. On the side of the Coreans there were no prejudices to be removed other than those which were inseparable from a firm adherence to the tenets of Confucian philosophy and a scantily formulated but deeply rooted belief in demonology.

The Bishop and his clergy, moreover, were of one mind and devoted to the task which they understood themselves to be called of God—namely to preach to the millions in Corea the “unsearchable riches of Christ” and to present them with the “Faith once delivered to the Saints” as they themselves had received it in that pure and Apostolic branch of the Church which had sent them forth.

But a shoreless ocean seemed to be before them as, in the company of native scholars with whom they could not communicate, they contemplated the task of deciphering numberless hieroglyphics which had, nevertheless, in some degree, to be mastered before there could be any Bible teaching, any Liturgy, any appeal to documents. It took years to cross this ocean; and the time of enforced waiting, before any active missionary work could be begun was the opportunity which the Bishop and his two priests, and afterwards, all that followed them determined to seize; for the purpose of rearing, in a country almost entirely heathen, a Branch of the true Church of God, at once Catholic and Apostolic; a Church moreover, which being outside the British Dominions, would have to be free from the limitations imposed by a Church in union with the State. From the outset the Bishop determined on a course of action for himself from which he has never varied: to do nothing and especially to take no initiative, except after consultation with his clergy—a determination which was loyally responded to on their part to do nothing without the Bishop. “*Nil sine Episcopo*”—an axiom of the Primitive Church—because, therefore, the principle which, thanks to the outward circumstances of the Mission and the hearty desire of Clergy and Bishop alike, has, for fifteen years guided all Diocesan thought and action.

This principle, once understood, will go far to explain much in the following documents which would otherwise be inexplicable to Churchmen at home or even in the Colonies. But it must be constantly borne in mind when reading them or there will be some fortunate members of the Established Church or Churches with Synodical Organization such as Canada, Australia, South Africa—who will be tempted to apply a stronger term word than “inexplicable” to some of their contents. But let it be remembered that, in a condition of affairs which is without precedent in the English Church (unless the beginning of the U.M.C.A. is reckoned as a precedent) some action on the part of the Bishop was necessary and necessary at once. Far behind his clergy in other respects the Bishop was, nevertheless, not only first in respect of his office but the first to arrive in the Diocese. His staff of clergy consisted entirely of Englishmen who had rights and privileges of their own which he had to respect. The years of waiting, during which the sacred books were being prepared, could not be years wasted. It would have been easy to have spent the time in yielding to the temptation to frame an Oriental History, on the plea that, Corea being so removed in thought from England and especially the England which framed the Book of Common Prayer, something wholly unlike that Book ought to be provided for the future native Church. It would have been easy too, far easier, to allow that period of enforced delay to pass without doing anything to profit by the experience which was very slowly but gradually being gained by living among Koreans and in constant contact with them; to be satisfied meanwhile with ministering to the handful of Europeans in the Ports, using a ritual and practice which each had been accustomed to use when ministering to his flock in England: intending to slide into similar stereotyped ministrations when the books and his own acquaintance with the spoken language made Korean services possible. Neither of these alternatives was adopted or, indeed thought of by those who, on the one hand, believed in the Book of Common Prayer (taken in its entirety) to be as adequate an instrument of the Grace of God in Corea and in every part of

the heathen world, as it is in England and her Colonies : and who, on the other hand were so much in earnest in preparing for their active work as Missionaries to regard the wide diversities of ritual and practice which, within the four corners of the Prayer Book are found in England, as either matters of indifference to the future Church in Corea or worthy of being imitated by those who, more readily than most people, learn to say "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

This attempt "to provide things honest in the sight of all men," and, especially, to exhibit the Holy Eucharist to the Coreans in such a way as to enable them to present themselves before God in "reasonable service" was particularly conspicuous in the ritual of the Altar which in England almost recalls "the number and hardness of the rules called the Pie" but which in Corea, has for fifteen years presented an unbroken and intelligible uniformity, in all the Churches of the Mission whether English, Corean, or Japanese.

This uniformity was surely a desideratum as well for uneducated Coreans just emerged from heathenism as for clergy, who had come from England to take part in a unique experiment. To the Bishop and his clergy it seemed however, that this desideratum could only be heathily and permanently secured by the mutual agreement of those who, accustomed to various uses in England, desired, now that they were missionaries, one use in order to commend the Doctrines of the Grace of God as speedily and as intelligibly as possible to the people to whom they had been sent. But mutual agreement meant mutual concessions and concessions which, whether in the way of omission or commission did not involve unfaithfulness to the Church. It has been a subject of continual thankfulness to Almighty God that the agreement—the "Concordat" as it has been sometimes called—drawn up in 1891 by the Bishop in consultation with the two and only Priests of the Diocese was of so reasonable a kind that it has been accepted readily by subsequent Priests and (a fact whose importance will be understood by those who know the Treaty Ports of the Far East) by the English and American Church folk who habitually worship at our English Service. Thus, the Use is in no sense a use imposed by the Bishop, nor of course, is it one which has synodical authority. For the Bishop to have imposed any Use on his Clergy in 1891, and to have demanded adhesion to it from all who have since received his Licence would have been resented as an encroachment on the liberties of Clergy whose status in Corea is that of the Clergy of the English Church. To issue a Use which had no synodical authority was then, and still is, impossible.

It seemed therefore to the Bishop and to those who acted with him that, until the time for Synodical Government had arrived, the only way of securing an object so desirable for the Diocese as freedom of worship for the native Christians was by this return to first principles—the Bishop (mindful of his Consecration Oath to the Archbishop of Canterbury) authorising a Use (with the consent of the clergy) and so saving the Mission from that "strife of tongues" which so greatly impedes the Church as the Evangeliser of the heathen at home and in the Colonies. In the Use there is nothing which is believed to be inconsistent with the spirit either of the English or of the of the Primitive Church. The practical effect of the Use during the last fifteen years upon the Members of the Mission Staff has been to free the hearts

and minds of both clergy and laity from distraction and to enable them to proceed to their difficult task with loyalty to the Church of England and in unbroken harmony with their Bishop and with each other. On the side of the native Christians the effect of the Use has been to produce, from the first, an orderliness and intelligence in Divine Worship and, moreover, a service resembling so closely its English prototype that were a Churchman suddenly to find himself amongst them he would feel, in spite of "the unknown tongue," instantly at home.

In the matter of Liturgical translations although he first took counsel with his clergy the Bishop must, of course, be held responsible for the Variations from the English Book of Common Prayer noted in the Paper under this title. Some exercise of the *jus liturgicum* was inevitable. The liberties taken with the text were necessitated both by the gradual nature of the demand for certain parts as they were required for public worship and by the inability of the native Christians to use intelligently an exact reproduction in Korean of the Prayer Book Offices.

But the Bishop did not undertake the responsibility of authorising these versions for use in the Diocese without first communicating with the two Archbishops (Benson and Temple) who occupied the throne of Canterbury when the work was in progress; whilst the present Archbishop was informed verbally in 1903 of what had been done.

There remains little more to be said on this subject except that the alterations and omissions do not introduce or leave out anything which is alien to the Book of Common Prayer; that the versions used in the Diocese constitute nothing but a first draft of the portions translated; that they are not published or even sold, having been printed by the Mission Press for the exclusive use of the native Christians, (some of the volumes being even numbered, and the name of the person to which each is issued written clearly on the cover); and that in the English Services throughout the Diocese the Book of Common Prayer is invariably used in its entirety, as in England, copies having been kindly supplied to the Mission by the Society for Promoting Christian Knowledge. (a)

It will be noticed that at the first celebration of the Liturgy in Korean, in 1897, incense was introduced. At the time it was thought by the Bishop that this particular use of incense had the sanction of the Prayer Book and it had certainly been recommended by the Lower House of the Convocation of Canterbury. In a country where people were already accustomed to incense in heathen rites as well as in the Roman Catholic and Holy Orthodox Churches it was felt that so Scriptural an adjunct of the worship of Almighty God, witnessed to by the Old Testament and the New, ought not to be absent from the Services of the Church of England in which the reading of the Sacred Scriptures occupies so prominent a place.

But it should be stated that, in this respect, no distinction is made in any of the Churches in the Diocese between High Celebrations and Low. There is but one Korean Celebration in each of the Churches each Sunday and

(a) The only variation in the English Prayer Book sanctioned by the Bishop, the insertion namely, of the Prayer of Oblation between the Canon and the Communion of the Priest is mentioned on page 48, where the reasons are also given.

Holy Day and that Celebration is always made as solemn as possible. The Holy Eucharist having a dignity of its own its solemnity is marked consistently throughout the year and incense is invariably offered at the Introit, the Holy Gospel, the Offertory, and at the Services preparatory to the Eucharist, that is to say during the Magnificat at Evensong and the Benedictus at Mattins. If a distinction is made—and from the Paper on the Order of Festivals it will be seen that a very careful distinction is made—between Sundays and Festivals of greater or less importance it is made, as in the Book of Common Prayer, by the Collects, Epistles and Gospels and by the addition of such hymns of special joyfulness as the congregation is able to sing.

Thus, before the Lambeth Opinion on Incense had been delivered the use of incense had become established in the Diocese. Nevertheless, as soon as the opinion was delivered the Bishop felt it his duty to ask the Archbishop if the opinion affected this Diocese. A kind and sympathetic letter was received in reply; denying, of course that the use of incense was sanctioned by the Prayer Book, but suggesting that in missionary jurisdictions outside the dominions of Great Britain some departure from the opinion which he had delivered was reasonable.

Not that His Grace did, in so many words sanction what had been done. He did, however suggest that the matter should be referred to the Consultative Body of Bishops which was formed after the Lambeth Conference in 1897 for the consideration of such exceptional cases. The Bishop, accordingly at once (in July 1898) requested His Grace, as President, to refer the matter to the Consultative Body.

The marriage service has been prepared, to be ready when wanted. So far it has only once been used—the difficulties attending the marriages of native Christians, being, as yet, very great. This is owing chiefly to the fact that the Christians being so few their intermarriage is almost impossible. The Bishop has tentatively sanctioned the use of this service in the following manner:

(1) When both the contracting parties are Christians the service to be used in Church in its entirety—with, if possible, a celebration of the Holy Communion at the time of the marriage, as the Prayer Book directs.

(2) When one of the parties is a Christian and the other a catechumen the Espousals are to be made in the part of the Church assigned to Catechumens, the benedictory prayers of the second half of the service being omitted.

(3) When the parties are Catechumens the service is not to be used. At the same time it is not to be inferred that this provision for the use of the Marriage Service covers all the difficulties connected with the marriage amongst the adherents of the Church. The omission of heathen marriage ceremonies in the house; the insistence upon monogamy; the prohibition of concubinage; the marriage of widows; divorce as recognized by Corean law; and finally the indissolubility of the bond of marriage between Christians are

some of the difficulties which have yet to be faced, but which, however interesting must not be discussed here. The Catechumen's Catechism, it will be seen, is both dogmatic and practical. The period during which it is studied extends over two years. The people for whom it is designed are all adult heathen, some of whom are unlettered (knowing only *En Moun*) whilst others are good Chinese scholars. If to an English reader it seems too dogmatic he must remember that it covers more ground and contains more quotations and is not more dogmatic than the Church Catechism. In the second place it is compiled to form the basis of instruction for these whose innate Confucianism has been intermingled with the traditions of Buddhism and a belief in Demonology. In the third place the Catechism is seldom studied at home, that is to say without a teacher. The place of instruction is almost uniformly the Church where on Sundays special services are always held for Catechumens and Enquirers, the Catechist taking consecutive portions of the Catechism Sunday by Sunday. Those portions are frequently written in large type and affixed to boards—one on the men's and one on the Women's side of the Church.—hanging where all can see them. The ordinary procedure is for the Catechist to read out each question and for the Congregation to read together and out loud, the answer. There is no appeal made to the memory nor are questions put to individuals. The method of learning however, in which all join in reading aloud together is understood and thoroughly appreciated in Corea as in China—by old as well as young, by the lettered and unlettered. The faces of keen interest present a striking scene. It is not pretended that the interest is centered in the doctrine—that is as it may be—but the opportunities thus given to the less educated of joining with scholars in reading what is not always easy to read (since there is of necessity much Chinese in the Catechism) are much appreciated if on a first or even a second reading little perhaps is understood. The scholars, amongst them women, frequently find words with which they are familiar used in new connexions and with new meanings. So, all are pleased and all are interested. Then follows an explanation of the portion read, given either by one of the clergy or by a Corean Christian who has been previously instructed what to say. There are now some eight or ten Coreans amongst us who are wont to give this particular and valuable help in the various parishes. The value of their instruction will of course depend mainly on the care with which the Priest has been able to bestow on their preparation, as well as on the attention with which they "stick to their text." For Coreans whilst naturally fluent speakers are not accurate thinkers; consequently one danger which has to be guarded against is their tendency to go off into generalities—a sure sign that they have not cultivated habits of exact thought and definitions of terms. What they love most is the teaching which is based on stories or, even better, on parables. Attention can always be secured for a story with a meaning—but this does not always advance the dogmatic teaching which is necessary for the apprehension of the articles of belief. The recitation of the Athanasian Creed, in sections, has been found very useful in explaining, as well as emphasizing, certain parts of the Catechism—the Church thus becoming her own interpreter. Those who remember the testimony to the value of this Creed given by Bishop McDougal, of Labuan, in his work amongst the Dyaks will not be surprised to hear that it is appreciated as a vehicle of instruction by Orientals in the North.

Of the Office for the Burial of the Dead there is very little to be said. As is customary in England, the first part is used in Church, as a rule, immediately after the Holy Eucharist which, when it is possible, is always offered on the morning of the interment—the body being in the Church or not according to circumstances. In the case of death happening outside the City, for instance, it is impossible to bring the body into the Church since, interment within the City walls being unlawful it is equally unlawful to bring the dead into the City. The question has often been asked if it would not be wise to facilitate the work of the mission by, in some way or other, recognizing the prevailing worship of ancestors. All the members of the Mission arrived in Corea with an open mind on the subject, feeling that if there were nothing really idolatrous in the worship, nothing in the Corean practices beyond old customs evacuated of all serious meaning, every effort should be made not to regard ancestral worship as a bar to accepting the Christian religion. The late Dr. Lándis, whose interest in Corean Burial Customs and Folk-lore was as keen as his interest was in everything connected with the Mission, once thought that the Confucianism of Corea was now but a faint echo of the robust Confucianism of China. However, when our two first enquirers were admitted as Catechumens, an incident occurred which led us to suspect that even the Confucianism of Corea was in this respect, incompatible with Christianity. Faithful to the policy of waiting for clear indications how to proceed in matters of which we were still in doubt and anxious above all, not to prematurely, close doors for our successors which perhaps in God's Providence were intended to be kept open, no teaching on the subject of the worship of ancestors had been given to the enquirers. It was thought that, before the days of baptism arrived—and they were then far off—guidance would be given to us in this difficult matter. The guidance came from one of the Catechumens above mentioned. Shortly after he had been admitted to the Catechumenate he asked to be allowed to spend New Year's eve at the Mission House. Mr. Trollope, who was then in charge of the Mission in Kangwha, naturally asked why on the occasion of such a universal festival he wished to absent himself from his family. His reply was that, having now become a Catechumen he could not join in the family sacrifices usual on this occasion; and, fearing that he would have trouble if he refused, he sought the shelter of the Mission House. A glance at the Office for Admission of Catechumens (p. 51) will suffice to show how this good man understood one at least of the promises which he had made. But though there is now no doubt that in accepting the faith of Christ a Corean must give up the worship of his ancestors in all the forms in which his fellow countrymen are wont to indulge it is not to be supposed that our Christians are allowed to forget the duty which all men, and especially Christian men, owe to the dead. This very Catechumen was in due time baptized—he and his companions were the first adults to be baptized—and shortly after, he was called to his rest. A very beautiful custom has grown up of visiting the graves each year on Easter Monday when the Christians from all our stations in Kangwha, stations some of which are as much as ten miles distant, assemble at the mission cemetery outside the city and, headed by the clergy, hold a service. This custom has not been initiated by the Bishop but, assuredly it has had his sanction and seems to be the outcome of the reverence which, as Christians, they have been taught to combine with their natural instinct of respect for “the dead in Christ.”

Strange to say, the office of Infant Baptism has not yet been translated, the office for the Baptism of those of Riper years being used, with the necessary alterations made in the Officiant's Copy, when that service is required. The first Baptisms in the Mission were those of children, chiefly the orphan children for whom Dr. Landis made himself responsible and, afterwards, the poor little waifs who found their way into the shelter afforded by the Sisters in St. Peter's Orphanage. For these first infant baptisms the service of the English Prayer Book was, of course used, since no other then existed nor, if it had, would the clergy have been capable of using it. The congregations consisting then only of the members of the Mission and their English friends, there was, moreover, no need for a Corean Office. The Office for Adult Baptism, on the other hand, was a prime necessity and perhaps owing to the stress of other work it has hitherto been made to do for infants.

The present condition of Bible translation will be a surprise and disappointment to many. It is, indeed, serious that a new Mission has been obliged to subsist for some eight years on so small a portion of the written Word of God; serious, and, to English Churchmen almost incomprehensible, that Sunday after Sunday Christians should pray in the Litany, "O Son of David, have mercy upon us" when all, that they know of David is from an answer in the Catechumen's Catechism—which tells them that David was a famous Jewish King who lived several hundred years before Christ. Similarly, it is hard to imagine a Christian Community which has grown up in ignorance of the Law and the Prophets. But there are limits to the translating powers of a small, under-staffed Mission whose responsibilities to the flock increase with every fresh baptism. In more than one of the Churches the Priest has availed himself of the services of a scholar (not always a Christian) to read the first Lesson from the Chinese Version of the Old Testament, the chapter being translated into Corean as he reads. This is but a poor substitute for the Bible, because the congregation have no means of referring to the portion read and, moreover, there is no guarantee that the Scholar is translating correctly. The responsibility laid upon the Bishop of administering a Diocese from which the Old Testament is practically banished is very great and has always been keenly felt. The Old Testament Selections are indeed most valuable, but, as will be seen, they do not go far. Nor, as selections, do they inspire our people with that reverence which Christians ought to have for the "Sword of the Spirit." They cannot be the guide which the Holy Scriptures are intended to be to the Child of God. The only other alternative, however, was not to be thought of namely, to undertake no active Mission work in Corea until the Bible had been translated. As will be seen in all the Documents the position given to the Holy Scriptures and the authority claimed for them are such as is given and claimed for them by the Church of England. For example: for proofs of the Creed, the Catechumens are referred (Quest. 140 of the Catechism) to the Bible; and if the "sufficiency of the Holy Scriptures for Salvation" has not been explicitly stated it is because such a statement would have no meaning for them. There has been, at least, no desire to set aside the Bible and, it is to be hoped, that whatever translation work is undertaken in future the Old Testament Selections will be continued with all speed since nothing is now more important for the Diocese.

The paper on devotions and instructions for the Holy Eucharist will shew that the position which has been given to that Sacrament is the position which is given to it in the Book of Common Prayer and the position, therefore, which it occupied in the Early Church from the time of the Apostles onward. "The Bread is broken" amongst us every Lord's Day (in one celebration only in each Korean Church) and the Christians have been taught to regard this holy Service of the Lord's own appointment as the Service in which they are not only entitled but required to take part, for the nourishment of their own souls and as an outward symbol of unity with each other and with the whole Church. The rubric requiring "three Communicants at least" had, perforce, to be set aside in the early days of the Mission when perhaps, not more than one or two worshippers could be associated with the Celebrant. But it has always been an established rule in the Diocese that there should be no Celebration without at least one Communicant besides the Priest. And when Koreans were added to the Church, weekly Communion became the rule as was the weekly Preparation for the Sacrament in Church (v. Eucharistica, p. 45.) No doubt there have been frequent exceptions to this rule of weekly Communion. In some places, for instance, it is impossible for husband and wife to leave home together, and so it has often been customary for men and women to make their Communion on alternate Sundays. Then, there have been good reasons why certain individuals should not communicate every week—the Priest, who knows his people, having to advise a longer preparation. Again, Christians under discipline are debarred from Communion for long periods, being made to sit amongst the Catechumens. But as the intention is that all Christians should not only be present for worship but should receive the Bread of Life every Sunday so the question of non-communicating attendance has never arisen and, it is to be hoped, never will arise.

Children if baptized, of course attend, even before they are confirmed. In fact the only persons who do not remain until the conclusion of the service are the Catechumens and Enquirers who are dismissed before the Nicene Creed. Everything is done to make the Christians realize the privileges to which they are entitled, simply because they are Christians and to emphasize the difference, the essential difference, between them and the unbaptized. This is the more necessary since there is a strong tendency on the part of Catechumens and Enquirers to call themselves Christians and to be thought by their heathen friends to be entitled to the privileges of Christians. The innate desire of every Korean for office and worldly position is one reason for this. They desire to accomplish an end *per saltum*. Another reason is the presence in the Church of both educated and uneducated—classes in Korea between which the distinction is more marked than between rich and poor.

Another distinction, that namely, between the sexes has had, and for generations will continue to have, a marked effect upon the evangelization of Korea. Not only must the sexes be separated by a screen in church, if the proprieties are to be observed; but in their houses the women can only be visited by women—so that, it was not until the Sisters of St. Peter (who came in 1892) were able to converse with them that any real work was done amongst the women. The women's quarters being hermetically sealed against all men, except father, husband and children, there was at first

nothing to hope for in this direction except as the result of the missionary efforts of the men under instruction upon their female relatives. It was a vain hope, for the reply invariably given to our questions and entreaties was that the women of Corea were too ignorant to learn anything. This was found afterwards to be merely a hyperbolical phrase expressive of the men's sense of their own superiority over the women whose only *raison d'être* besides being the mothers and rearers of their children, is to cook the family food and wash the family clothes. Yet some of us felt intuitively that the women were neither the chattels nor the dolls which they were represented to be. Had we acted on this conviction and refused baptism to the men until they had shewn the reality of their professions by bringing their wives we should have been saved some scandals. For, Corean character being what it is, the vaunted superiority of the man generally disappears when it comes into contact with the strong will and persistent reproaches of the heathen wife and—even more of the wife's relations. Since the Sisters have been at work amongst the women not only have the statements of their incapacity been disproved by the excellent conduct and brave initiative of many of the Christian women but the Bishop, for some years, has been able to discountenance the baptism of men unless they were accompanied by their wives and children. But the weakest links in our chain to-day are to be found among some of the oldest of our Christians who, in spite of their good standing in the church, have no desire that their wives should be "partakers of the same benefit." To this day one of the first of our Christians has refused for more than a year, to allow his daughter to come to Church because she is 14 years of age—an age when it is considered proper, in certain ranks of society, to shut the girls up. It will be said that the Christian hopes and convictions of such a family cannot be very strong. True. It is to be hoped that it will also shew how great, how unexpected are the difficulties which surround the missionaries in Corea. Some of the friends of the mission at home thought that we were over cautious as year after year, for eight years there was no "progress" to report. There are unmistakeable signs that after 15 years of labour there is yet room for caution.

There has been much said in this introduction about the care which has been needful in laying the foundations in Corea of a native Church which shall be in communion with the Church of England. It must not be supposed that the interests of the English members of the Church have been either forgotten or neglected. If they have not been mentioned it is because these Documents scarcely concern them since they have not needed any exceptional treatment. They have always been very few in number. Nevertheless the fact that the Mission is settled in Seoul and Chemulpo is due to the presence of the English Church in those two towns. In 1890 there were but two more of these Treaty Ports in Corea—Gensan and Fusan—both of which the Bishop visited at once with a view to ascertaining if there were any English Churchmen resident in them. There were not. But both in Seoul and Chemulpo the ministrations of the Church have been offered to the European residents continuously since 1890, first in hired rooms and afterwards in permanent buildings. The Bishop has been all the more solicitous of his duty to the "household of the faith" which he found in Corea because his clergy have been the agents of the Society for the Propagation of the Gospel—a Society whose first object is the preservation of the faith amongst those members of the

English Church who have migrated to "Foreign Parts." Nor has it been forgotten by the Clergy of the Mission that in any evangelistic work which is undertaken by the Church amongst the people of the country must be conditioned by the faith and practice of the foreigners who reside in it.

Again, no mention has been made in these Documents of the members of the Sei Ko Kwai of Japan who have emigrated to Corea. And for the same reason. Such ministrations amongst them as have been possible are given in their own tongue and with the use of their own Prayer Book—a description of which is scarcely called for here. Were a history of the Mission to be written it would be seen what strenuous efforts have been made during these 15 years to overtake the Church's responsibility in this direction. Not only have these efforts aimed at preserving the Christianity of the various and fluctuating members of the Sei Ko Kwai, who for short or for long periods, have resided in Corea but some attempt have even been made to do missionary work amongst the heathen who, in increasing numbers, are flocking to Corea. If these efforts have not been very successful (and they have never been relaxed) it has been due, on the one hand, to the extreme difficulty of getting any clergy, whether Japanese or European, to labour amongst them; and, on the other, to the impossibility of asking the small staff of clergy who were engaged in the engrossing task of learning and translating Korean to combine with that the study of such a language as Japanese. This problem, always so difficult has, with the advent of the present war between Russia and Japan become perhaps the most severe problem of the immediate future. For people are everywhere asking. "Will not Corea in a few years become a part of Japan? And will not the Japanese language thus become a compulsory subject for Coreans in all the Government schools which will then be opened throughout the country?" It is not for the Mission to find answers to these questions.

Two things which have intimately affected the life and work of the Mission—the one directly the other indirectly—find no place in the following pages: the medical work and the Association of Prayer and Work for Corea.

The first of these was begun in 1890 by the two doctors who accompanied the Bishop. The hospitals of St Luke in Chemulpo, of St. Matthew in Seoul, and shortly afterwards, of St. Peter (for women, in charge of a lady doctor) in Seoul cannot have ministered to less than a quarter of a million during the last fifteen years. The work, largely increased by the accession of trained nurses in 1893, continued without interruption until 1904 when want of funds compelled the Bishop to close St. Matthew's whilst the work at St. Peter's has been in abeyance since the termination of the lady Doctor's engagement in the same year, owing to the difficulty of procuring a successor during the present war. Thus from the first the medical has been in advance of the evangelistic work of the Diocese. Such a constant pressure, always successful, always abundant, acting on a small clerical staff whose principal objective was the study of the language with a view to translating the Prayer Book, operated unfavourably both on the work of translation and on the exercise of their ministry amongst the numerous patients. The one was retarded, the others were perforce neglected, especially in the first years of the Mission when the work of the doctors went on apace whilst the clergy had but a stammering

knowledge of the language. Only at the village station at On Syou Tong has there been an opportunity of the medical and evangelistic work progressing hand in hand. There Mr. Lawes, an earnest missionary and a clever (though unqualified) practitioner has been patiently doing his work in conjunction with the Priest-in-charge of that isolated country district, with the happiest results, both to the souls and bodies of those who visit the Dispensary. The surviving hospital at Chemulpo now bids fair to become a second On Syou Tong in Kanghoa since it possesses a fully qualified medical man who desires also to be a physician of the souls of his patients and who has in the Priest-in-charge, a hospital Chaplain able to preach fluently to the sick folk in the waiting room and hospital wards. But these happy combinations have arisen since the bulk of the Translating noted in the following pages was completed.

The influence of the A.P.W.C. upon the work of the Mission, if less direct has surely been most marked.

The association was formed by the Bishop in company with the late Archbishop Benson at Addington in 1889. Its twofold principle is daily prayer for all the foreign missions of the Church and an absence of subscription as a condition of membership. Thus, this Association, in its Crusade of Prayer, is able to include amongst its members the very poor equally with the rich; those who are interested in other missions as well as those whose special devotion is to the Mission in Corea.

On Churchmen in England, and in many other parts of the world where members of the Association are to be found, this principle of Daily Intercession for the missionary work of the Church is having the same raising, deepening and widening effect as, it is to be hoped, the objects of intercession noted in the Paper on the Diptychs of the Diocese are having on the clergy and laity of the Mission in Corea. The absorbing work of translation, proceeding contemporaneously with the study of such languages as Corean and Chinese is apt to have a narrowing, self-centring effect upon the missionaries, clouding their vision and contracting their sympathies. They came to be missionaries to the heathen, to preach to them and to gather them into the Church, and found that the hard-earned first fruits of their study had to be given to the preparation of instruments requisite for their labours. The principle of the Association has never been forgotten by those who have taken part in these Documents. The Coreans had to be thought of and cared for according as their special needs were revealed. But, in the preparation of Liturgy, Catechism and so forth, the Universal Church—and especially that portion of it which sent the Mission to Corea in 1889—was also remembered. Chinese, Japanese, American and English Churchmen will that in them their Corean brethren are but echoing their own formularies and acts of faith and devotion; whilst there is nothing here which will have to be removed when in the Providence of Almighty God the Corean Church proceeds, organically, to supply its further needs in these as in other directions by means of its Synod. Nor is it presumptuous to hope that the Synod of the Church in Corea will then be acting in unison with, even if independently of, the Churches in China and Japan, in England and America.

One other omission will be noted—the imperfect provision made for the Visitation of the Sick to which such special attention is drawn in the Catechumens Catechism. This is not due to an oversight. An office for the Administration of Unction to the Sick (not necessarily in *articulo mortis*) combined with, a translation of the Office for the Visitation of the Sick would have been amongst the first labours of the translators—but for two difficulties which have not yet been removed. If such a rite is to be edifying, that is to say effective, the superstition of a people steeped in the follies and “charms” of demonology must be met by clearer and more systematic teaching than has been possible to those who had not the Bible in their hands. On the other hand to have adopted the Rite, hoping that in time people would come to value it, would have been most dangerous. Apparently the Minister of Unction must be at least in Priest’s orders. The clergy have been too few and the congregations too scattered to admit of the Rite becoming practically useful. It was therefore resolved to leave the visitation of the sick to the clergy and to defer the Unction until such time as it could be understood and so introduced with advantage to the Diocese.

Such a future as has been unrolled could not have been foreseen in 1890. But it has been prepared for, as far as it was in the power of the Bishop to prepare for it. Meanwhile the first duties that lay before the Church have been attended to, in the faith that when the Good Shepherd who has “other sheep which are not” yet “of this fold,” gives the word and enables His servants to seek for them, the Church of England, or it may be then the Church of Corea or even the Sei Ko Kwai in a Corean dress will not be behindhand in its duty to the “lost sheep” of the “true Israel” of God, but will bring them to “hear His Voice” and hasten the time when there will be “one fold and one Shepherd.”

C. J. CORFE.

Bishop.

SEOUL, May 14th, 1905.

“When he came to the 10th verse of Ps. xxxiv”—
‘The lions do lack, and suffer hunger ; but they who
seek the Lord shall want no manner of thing that is
good.’—he laid down his pen. ‘Here,’ he said, ‘I make
an end ; what follows Baithen will write.’”

Prothero ‘The Psalms in Human Life’
p. 51.

TO THE LAITY OF THE
CHURCH OF ENGLAND IN COREA.

SEOUL, JUNE 25TH, 1899

DEAR BRETHREN,

The recent baptisms in Kanghoa and Seoul, together with the admission of whole families into the fold of Christ's Church, have filled us with devout thankfulness to Almighty God Who has thus answered the prayers which have been offered up daily for now ten years in different parts of the world as well as by yourselves in Corea.

But with this feeling of devout thankfulness there ought to come a sense of increased responsibility—a responsibility to which, indeed, my clergy are alive, but which has to be shared by every member of the Church. So long as the Church of England in Corea was represented by the few Europeans who habitually worship in our churches and chapels our responsibility to others was limited to “walking honestly toward them that are without.” By the consistency of our lives it was our duty to show all with whom we came in contact the supreme truth and power of the religion which we professed. But during the past two months our duties have become at once more definite and more serious. By the mercy of God, Coreans,—men, women, and children—have been brought into “the household of the faith” and made with us, “partakers of the Divine nature.” In regard to our relative positions in God's sight there is now no difference between us and them. It is just this identity of relationship between us and them and God which is now filling us with thankfulness. And yet, in another way, there is all the difference between us and them. They are our youngest brethren in Christ—resembling those whom S. Paul calls “babes in Christ.” All our experience has been learned in Christendom, all theirs in Heathendom. Now that they have been brought out of the darkness of superstition into the clear light of the gospel of Christ they will look to profit by the example of Christian characters long formed. The eyes which began by looking on us with suspicion, then with eager inquiry, are now looking towards us not merely for sympathy and encouragement but for instruction in many details with which they know that we, their elders in Christ, must needs be more familiar than they.

And herein lies the increased responsibility of us all whereof I have already spoken—a responsibility which rests on you, my brethren, even more heavily than on the clergy. And our Corean Christians are of the laity. Like yourselves they have received instruction in the way of salvation from our lips. They know that their newly assumed Christian duties are not more binding on them than on you—that whatever privileges can be claimed by you belong equally to them. If then we would welcome them as brethren, if we would give them what they now most need, namely edification, the time has come—has it not?—for us to ask ourselves how far the life of Christian devotion and practice in each one of us is a life which they will recognize as consistent with that which they are beginning to learn is the devotion and practice of the full members of the Church. The rules which are the invariable condition of enjoying the privileges of the Catholic Church are new to them. They are well known to us who have grown up under them in a

country where we have breathed the very atmosphere of Christian tradition. Is our practice according to our knowledge? We have now living amongst us servants, teachers, friends, acquaintances, who are bound by the same rules and entitled to the same privileges. It will inevitably follow that, in their inexperience, they will look to you for guidance and will follow the example which you set. It is then your great privilege to create a Christian atmosphere, to perpetuate the traditions of the one, undivided Church of God in this land of your adoption.

Permit me to put before you certain matters in which it seems to me our practice will most affect them and in which their practice, born of a new enthusiasm, ought to produce a wholesome effect upon us.

The 5th Vol. of the Catechism for Catechumens contains, as some of you have seen, an outline of those rules and practices by which we members of the Church of England are taught to order our lives. In such matters therefore our Corean Christians have been taught what you yourselves have learnt, what the Church of England everywhere has taught in her recognized formularies, based by her on the Bible, the Prayer Book, and the undoubted traditions of the undivided Church. You will not indeed expect them to have received from us any teaching in such matters diverse from that which you have received.

So in our instruction of the Catechumens, we have taught them that Fasting and Almsgiving are duties imposed by God on all men and therefore imposed by the Church of England on her members: that confession of sin and absolution are necessary for all; and that when the sin-burdened soul desires the further need of sacramental confession and the assurance of individual absolution these blessings are within the reach of every member of the Church when they are asked for: that the communion by the faithful of the Body and Blood of Christ is equally obligatory on all Christians because of the Divine command and as being the supreme and continuous witness to visible unity.

On such fundamental matters as these you will not expect my clergy to have spoken with hesitation or to have even suggested to the Catechumens that the diversities of opinion and practice in these respects which characterise and often agitate our brethren at home may with advantage be reproduced by the Church out here. Most happily our devotional practices, during the nine years of preparation for these baptisms, have presented a uniformity and a unanimity which I believe to be absolutely without parallel in the history of the Church. Of this well considered, well tried, well attested uniformity our Corean brethren are now to have the full benefit. But if, by the mercy of God, we have been able for nine years to maintain a Pentecostal unity of "doctrine and fellowship" we must see that—now more than ever—we exhibit a Pentecostal "power" in our daily "witness of the resurrection of the Lord Jesus" by a diligent use of that "great grace" which is within the reach of us all.

Sacramental Confession.

The question of sacramental (as distinct from general) Confession will present to our people few of the practical difficulties which beset our brethren at home when they wish to avail themselves of a liberty which is secured to us by the Prayer Book. The Exhortation to the faithful in preparation for Holy Communion on the Lord's Day and to the sick in preparation for death will be listened to by Coreans without the ac-

companiment of any of those irrelevant issues which are now confusing simple folk at home. As with yourselves so with them, if Sacramental Confession is "compulsory" it will be because the conscience of the individual, not the priest, compels. The priest "exhorts," "moves," and then waits to exercise his ministry on those who find that they cannot otherwise "quiet their own conscience." But the Laity of this Diocese know quite well by this time that Sacramental Confession is neither on the one hand neglected by us nor on the other is it required by the Clergy as a necessary preliminary to receiving the Holy Sacrament.

Church Discipline. Closely connected with this matter is the question of Church discipline. Our Fathers in Christ who wrote the Preface to the Communion Service deplored the loss of the discipline of the primitive Church and our brethren in England still pray annually that it may be restored. What difficulties there are in the way of its restoration at home I know not. But here, though it cannot be "restored," I see nothing to prevent its being established. At the same time I must remind you that whatever Canons of Discipline the future Synod of the Church in Corea may promulgate they cannot be binding, without your consent, on you, in a country where, though you are aliens, your rights are secured to you by Treaty as subjects of the Queen and members of the Church of England.

If then you wish fully to identify yourselves with our native brethren and take your great part in building up a national Church in Corea I counsel you to make a fresh study, with this view, of the Church's order and discipline as contained in the Prayer Book; and to remember that while you can follow out here the Church's rules in all simplicity, without either being misunderstood or raising angry controversy, your determination to fall into line with our Corean brethren in such matters cannot fail to be most helpful to them and most beneficial to your own souls.

Fasting and Almsgiving. Our Blessed Lord's teaching, in the Sermon on the Mount and elsewhere, with regard to Fasting and Almsgiving has naturally formed an important part of the instruction of our Catechumens. The Church—I need do no more than remind you—has provided rules whereby her children may be helped to obey these commands of Jesus Christ with regard to the due regulation of their bodies and their substance. For years, by the issue of Almanacs, we have been endeavouring to familiarize our enquirers with the names of the Church's round of Fast and Festival. In these privileges and duties our Corean brethren have now an equal share with us; and (let us be sure) they will be helped or hindered in their use of them by the use or the misuse which they see we make of them. With respect to Almsgiving they will be taught at once the duty of supporting their churches and their ministers as well as of relieving the sick and poor amongst them to the utmost of their ability. Having been yourselves supplied with churches and the manifold means of grace free of charge you will see that in regard to Almsgiving for the support of the church and the Church's poor, you, like our Corean brethren, are at the beginning of the lesson. They, in common with all Coreans, believe us to be possessed of great wealth and they must see that we at least are doing ourselves what we require them to do. Fasting and Almsgiving are repugnant to the natural man. They are designed to strength-

en the Corean in the weakest part of his nature. The Church's distinction between days of fasting and days of abstinence will form the subject of a separate Pastoral from me shortly. But whatever self-denial, in these two respects of Fasting and Almsgiving, our Corean brethren accept for themselves I pray you, most affectionately, to adopt henceforth for yourselves as far as possible; and this for your own sake but, even more, for the sake of those of us who are but beginners in the work of subduing the flesh to the spirit.

**Sunday
Observance.**

But above all things I desire to have your co-operation in our attempt to make the Lord's Day a reality to our Christians—and this again not only for their sake and our own but for the sake of the surrounding heathen to whom the Sunday is either unknown or is in danger of becoming, especially in the Treaty Ports, a secular holiday. For ourselves and for our people we must do all we can to make the beginning of each week a day of "holiness unto the Lord"—knowing that in proportion as our Sundays are ill spent our belief in the resurrection of the Lord Jesus will be weakened. And yet we are in Corea for no other purpose than to give our witness of this resurrection with "great power." Accordingly, our Christians are being taught to welcome that day with special joy and preparation—to lay aside as far as may be all occupations that hinder them from coming to church to discharge that threefold duty of Christian men—of worshipping God, feeding their souls, and meeting their brethren in God's house. They have been taught to attend the Holy Eucharist every Sunday and to receive every Sunday the Body and Blood of Christ for the preservation of their bodies and souls. Thus, every Sunday, they will both be strengthened themselves and will strengthen others—each individual member proclaiming and sealing the unity of the Church by his example whilst he secures for himself a closer union with her Divine Head. For them (as I trust for us all) there will be no absence from this service on the Lord's Day without due cause and no attendance at this service without communicating on the Sundays and principal Festivals of the year. If hitherto we have allowed the Lord's Day to pass without this fresh cementing of our union with Christ let us do so no more. We must not set them a bad example in the Church itself.

Let then the gathering in of these poor people be an inducement to us, as it certainly is an opportunity for us, to "renew our strength" and "to do all things to edification."

And by those of you who are exercising your Lay ministry as Missionaries it must ever be borne in mind that henceforth our example is going to speak much louder than any words or outward ministrations. Our work as Missionaries will be estimated (may I not say also, our success will be guaranteed?) by the fidelity, the generosity, the enthusiasm with which we ourselves observe the commandments of God and of His Church.

Commending you to God and praying for a greater outpouring of His Holy Spirit upon you,

I am your faithful and affectionate

Servant in Christ,

CHARLES JOHN CORFE,

(Bishop.)

TO THE CLERGY AND LAITY OF THE
CHURCH OF ENGLAND IN THE
DIOCESE OF COREA.

July 18th, 1899.

TO THE CLERGY AND LAITY OF THE
CHURCH OF ENGLAND IN THE DIOCESE OF COREA.

SEOUL, JULY 18TH, 1899.

DEAR BRETHREN,

Whatever distinctions are intended to be made between the terms "fasting," "abstinence" and "vigils" in the Table of the days of fasting and abstinence in the Book of Common Prayer, it is evident that on the subject of fasting, generally, as an integral part of Christian duty, we shall have to be very explicit in the instruction which is given to our newly baptized Korean brethren.

The thing is so entirely new to them and so much opposed to the self-indulgent habits of the Korean race that, in order to prevent evils from the abuse—either in excess or in defect—of fasting, I am making the matter the subject of a separate Pastoral letter which will at once communicate to you, my brethren of the clergy, the instructions which I would have you give to your flocks; and show you, my brethren of the laity who are in the habit of observing the Church's rule of fasting, how you may help our Korean brethren by your example.

We have found it necessary to tell them that the word "fasting," in this Table, means abstaining from all food; that the word "abstinence," means abstaining from food of certain kinds and in certain quantities; and that the word "vigil" means that watchfulness which, as a combination of prayer and fasting or of prayer and abstinence, is intended by the Church to prepare us for a due appreciation of her festivals.

The age during which the duty of fasting is to be observed is between boyhood and the age of fifty.

Dispensations, from the rules which follow, on the ground of health and otherwise, may be obtained from me through any of the priests of the Mission.

Until further orders, then, the following days are to be observed as days of fasting:—

1. *Certain days of Lent to be hereafter specified.*
2. *The Saturdays in the Ember-days at the Four Seasons.*
3. *The Wednesday before Holy Thursday, being the vigil of the Feast of the Ascension.*
4. *The vigils of Christmas Day, Easter Day, and the Feast of Pentecost.*

On these days those who are in the habit of eating three meals daily are expected to eat only two, and not to partake of the first before twelve (noon). In our Mission Houses no meal will be served before tiffin on these days—a practice which I trust will be followed in other houses, especially those in which there are Christian servants, that by your example they may be encouraged in learning habits of self-discipline. For the remaining meals on these fast days a diminution is to be observed both in the usual quantity and in the variety of the food taken.

Those who are in the habit of eating only two meals daily are, on fast days, to eat but one—which however may be divided and eaten at different times provided that the first portion be not eaten before noon on the day of the fast.

Until further orders the following days are to be observed as days of abstinence:—

1. *The days of Lent not set apart as days of fasting.*
2. *The Wednesdays and Fridays of the Ember-Days at the Four Seasons.*
3. *The Monday and Tuesday of the Rogation-Days.*
4. *The Vigils before*
The Purification of the Blessed Virgin Mary; The Annunciation of
the Blessed Virgin; St. Matthias; St. John Baptist; St. Peter; St.
James; St. Bartholomew; St. Matthew; S.S. Simon and Jude; St.
Andrew; St. Thomas; All Saints.
5. *All Fridays in the year except Christmas Day.*

On days of abstinence the number of meals may be as usual, but the quantity of food taken at each meal is to be diminished and the “pan-ch’an” is to be of the simplest description. On days, both of fasting and of abstinence, all unnecessary, forms of innocent self-indulgence, *e.g.* in wine, tobacco, amusements, etc., should be either wholly given up, or partaken of with a full sense that the enjoyment of them is compatible with the spirit of the Fast which is intended, by keeping our body in subjection, to enable us to enter the better into the spirit of the Feast.

On Vigils you are moreover exhorted to attend the public prayers of the Church; or, if this is not possible, to say such prayers at home, so that by Prayer and Fasting you may prepare yourselves for the Festivals which follow.

I need to add but one word to remind you of the object of fasting. It is not an end in itself but a means to an end. The end of our Christian life is to glorify God; and fasting is a means which helps us to attain that end by the subduing of the flesh to the spirit.

Some can endure more than others. Such abstinence as the Church of England imposes upon us is all that I desire to impose upon you. And, be it remembered, the spirit of fasting must never be divorced from the spirit of Prayer. In proportion as we realise the blessedness of this union the definiteness of these rules, which at first may perhaps seem irksome, will grow to be a blessing which will sweeten all our lives. If we do not need the definiteness of the rules for our own sakes let us remember that, for the Koreans who have as yet no knowledge of fasting, some exactness of rule is necessary. I appeal to you to give them all the help which they can derive from your influence and example.

I am,

Always your faithful and affectionate

C. J. CORFE,

*Bishop of the Church of England in Corea
and Shing-king.*

TO THE MEMBERS
OF THE MISSION STAFF.

Advent, 1900.

TO THE MEMBERS
OF THE MISSION STAFF.

SEOUL.

ADVENT, 1900.

Dear Fellow-labourers in the Lord,

We have been engaged in the active work of the Mission for now fully ten years. In 1890 the two stations in Seoul and Chemulpo were opened. In 1892 a third was added in Manchuria and, shortly afterwards, work was begun in the island of Kanghoa. These four stations constitute the various centres in which the fully equipped work of the Church is now being carried on and towards which it gravitates. In all of them, as soon as God permitted it to be definitely begun, the work has been continuous. Often amidst great difficulties in supplying them with an adequate staff of clergy the services of the Church have, nevertheless, been performed in all four, with scarcely a break, Sunday after Sunday.

At first our places of worship were either rooms set apart for the purpose in the Mission houses or Church rooms built or adapted for the due celebration of the Holy Mysteries. The recent completion of the stately Church in Kanghoa enables me to say that these temporary buildings have, in all four of our mission stations, been now replaced by permanent structures, containing all things needful for the reverent and intelligent performance of divine worship.

In 1890 and for some years after, the congregations using our Churches were necessarily European, who must ever be considered to have the first claim on our ministrations (see Gal 6. 10 and 1 Timothy 5. 8). But to day, in our three Corean Mission centres, we have not only clergy who are able to minister in the Corean language but Coreans—men, women and children, together with the boys and girls of our schools and orphanage—who daily delight to receive their ministrations. These Coreans, in all three stations, are either Christians, Catechumens or Enquirers; whilst of the Christians, those who have been confirmed are regular and frequent communicants. Thus, in all three stations the church exists in its fulness, having permanent and adequately furnished buildings, which are attended daily by the faithful laity, who are ministered to by resident priests and superintended by a Bishop who, so far, has been able to oversee all and to be a connecting link between each.

In this enumeration I am, for the present purposely omitting the English work in Manchuria and the Japanese work in two of our Corean stations and other parts of Corea:—the former because it is not strictly mission work and latter because I have as yet, been unable to get the Japanese Christians ministered to by clergy in their own language. For my present purpose too, I may omit the work done amongst Europeans in Seoul and Chemulpo, for, though we are always ready to minister to them, it happens that the members of the Church of England amongst the European residents of these two ports—always few—are now very few indeed.

Thus, then, we have in these three stations a variety of agencies and a growing number of Corean Christians and Enquirers—hospitals and dispensaries which both affect our pastoral work and are affected by it—an orphanage and a boarding school—village schools by which we hope to bring the children and their parents into the Church—a printing press which from the first has done monumental service and, lastly, the independent stations opened this year in the South of Kanghoa. All these agencies are wholly Corean. The language used both in the Church and outside, is Corean. The Holy Scriptures and the Book of Common prayer which are being translated with all due speed into Corean are the only books used in our Churches. A Catechism for the instruction of our Catechumens has been compiled in Corean and authorised for use throughout the Diocese. Prayers, hymns and tracts in Corean have similarly been provided, for the supply of the devotional needs of our people at home and in Church. Services of preparation for Holy Communion and of thanksgiving after, together with private prayers to assist their devotions, have been carefully framed and are used by all our Christians every week in our three Churches.

The ordering of our Churches and their ritual are such as to enable any of our Christians travelling from one station to another to feel instantly at home, the order, the usages and the practices in all our Churches being uniform. And although we are as yet without Canons of Discipline attempts are made, and from the first have been made, in each of our stations to deal in the Church's way with those cases which our pastoral experience leads us to believe are cases where discipline ought to be exercised. In a word, as it has been our desire ever since 1890 so it has been our invariable practice, ever since we had a practice, to commend to Coreans the Gospel of the Grace of God in every way that could be devised, declaring to them "all the counsel of God" but in such a way as to induce them to accept it not as a foreign religion, still less as a badge of European civilisation, but as satisfying the needs of the human heart, which in all men, is "naturally Christian."

And as the life of the Church can no more be stopped with safety than the life of the individual I have indulged in this brief retrospect, of matters which are well known to you all, in order that I may place before you what I cannot but feel are our most pressing needs in the immediate future. If the chief work of the past five years has been the diffusion of the seed, the all important work of the present is to learn how to use the growth which God has given.

The consolidation of the first fruits that they may be "pressed down and shaken together" even though they do not yet "flow over"—this appears to me to be the pressing need of the immediate future. As the mission was begun by a Bishop so the whole of our aim—the aim (I thankfully record it) of every member of the mission staff—has been to avoid congregationalism. So long as we had no congregations this aim amounted to little more than a hope, an intention, a resolution. But now the congregations are here and, whilst the welding together of the component parts of each congregation is mainly the work of the priest in charge of each mission, the welding together of the various congregations into a coherent body, is the work of the Bishop, clergy, and faithful laity acting together. It is that work to which I would now invite you all.

No one with any accurate knowledge of the history of the mission during the ten years of its existence would call the diocese a "priest-ridden" Diocese; but some of those who are most intimate with its history have at times been tempted to regard the Mission as somewhat "Bishop-ridden." I do not want to take this opportunity of either justifying or defending myself for anything I have said or done amongst you in my ministry. A Bishop must needs lead and in any other diocese than this he has the help of his clergy who welcome him when he arrives and aid him in a hundred ways with their counsel. I had no such help, for there were no clergy either to welcome or to advise. And so for some time though I had to lead, there were none to follow. That was in 1890. It is different now. Now there only needs to be a consolidation of our component parts and the Diocese if it is Bishop-ridden will be so no longer. It has been my constant joy to know that whatever my lead has been it has been followed loyally and faithfully by all of you—you who, with scarcely an exception, are far better qualified than I to judge as to what is best to be done in your several departments. But the Bishop must perforce lead and whilst I thank you from my heart, for all your fidelity and affectionate co-operation you will not be surprised to hear that the strain of the last ten years, being no longer necessary to the Church, is one from which I would fain be released by you.

And the time must come when our Corean Christians will wish to take their rightful part in Church organisation. The docility with which they follow the lead of their clergy is a most encouraging symptom of their capacity to take this part when the opportunity is offered to them. And the opportunity ought now no longer to be delayed. If we are ever to have a native ministry we must begin to encourage them to organise for its support as well as for the purposes of maintaining their Churches, of giving alms to the sick and poor and of propagating the Gospel in Foreign parts. It will be long indeed before the Church of Corea is a self-supporting Church. Nevertheless, in my opinion, we cannot too speedily now lay down the lines on which self-support and a native ministry are in the future to be developed. The questions must soon arise, if they have not already arisen, in their minds what is to be done with the alms which are given at the weekly Eucharist? And for what purposes appeals for their alms should be made?

Closely connected with this and with the need of Church organisation is the subject of the Mission Finances.

The funds which have made our medical and nursing, our education, printing and orphanage work possible come, as you are aware, mainly from sources external to Corea. On the other hand the repairs and insurances of our Churches and mission buildings as well as the maintenance of the clergy have hitherto been provided by the grant from S.P.G.

There is a material difference between these two separate sources of income. The latter is fixed and assured for a given period, at the expiration of which we hope that the Society's grant will be renewed.

The former is precarious in its nature and uncertain in its amount.

(1) The Education Fund which is used for our Christian and village schools.

(2) The Hospital Naval Fund which concerns only the Medical work at St. Matthew's and St. Luke's.

(3) The Children's Fund which is expended principally in the Orphanage.

(4) St. Peter's Missionary Association which enables the Sisters to carry on the Women's Hospital and Dispensaries in Seoul.

(5) The Association of Prayer and Work for Corea which is now providing for the maintenance of the Sisters and Nurses and, when it can, helps us to defray the expense of passages.

(6) The S.P.C.K. which has helped us in many ways and now gives us a small annual grant for the support of a doctor. This source of income however, though precarious, is fixed.

With regard to the work maintained by these funds it is increasing yearly. Looking at the last Annual Report it is difficult to see how these six sources can suffice much longer to supply our growing needs.

Turning once more to the S.P.G. grant it is now wholly expended on the maintenance of missionaries and buildings. There is no margin. Nor can a margin be expected to be found in the Special Fund for Corea which is administered by the Society. Formerly the donations of the members of the A.P.W. were sent to this Special Fund which was opened for Corea by S.P.G. in 1889. But the maintenance of our Sisters and Nurses has so largely increased of late—with the increase of their numbers—that there is but little left for the Special Fund.

You will understand, therefore, that the financial condition of the Mission is just now giving me not a little anxiety. There are so many sources of income, each 'earmarked' for specified undertakings, each undertaking threatening to exceed the limits imposed by the income. There is no possibility of making up a deficiency in one fund from the surplus of another, and no possibility of taking money from the S.P.G. grant to help the rest. There are two dangers to be apprehended from this condition of affairs. The getting enough money from these six sources of income to supply the increasing demands of the Mission imposes a task upon the Bishop which, even if it were fitting for him to undertake it, is entirely beyond his powers. To him it becomes a growing evil with which, year by year, he is less able to cope. The time has come for me to endeavour to find some means by which these various sources of income may be consolidated and thus, I hope, increased so long as our need of money increases.

But, again, I have to consider the view which S.P.G. takes of those various associations or committees formed for the purpose of assisting the Society's Missions on whose behalf it has opened Special Funds. When I look round and see these churches, schools, mission houses and other buildings which have been bought or built mainly or entirely by the Society's Annual grant to Corea I reflect that the money which has done such things has been spared by the Missionaries—the Society's Agents themselves—who have preferred that, their bare maintenance being secured, the balance of the annual grant (which in the earlier years of this decade was large) should be expended in this way. I am sure that the Society will never be forgetful of the self-

denial shewn by all the members of the Mission Staff through these ten years. And I am very anxious to take all the advantage I can of the provisions made by the Society for receiving and disbursing, according to the intentions of the donors, the Special Funds entrusted to its care for particular Missions.

In a word, whilst in the first part of this letter I dwelt on the need of consolidating our various Korean congregations—preparing for the day when (please God) we shall be an organised Society with our own Constitution, Synod and Canons—I am now impressing upon you the need of bringing our home finances—so far as may be—into one channel through which will flow all the offerings which our many friends are disposed to give to Korea.

Two advantages, I think, would result. The funds from these various sources would come to us through the Special Fund of S.P.G. This would help forward the work of consolidating the Church in Korea since but one account would have to be kept instead of several. And secondly, if we have at home one organisation to deal with we shall be more likely to get a hearing from the people who are sincerely trying to do their duty fairly by the Foreign Missionary work of the Church.

Sooner or later we must have a Finance Committee in Korea for the distribution of these funds; and on that Committee—later perhaps rather than sooner—our Korean Christians must be represented if any serious attempt is made to foster the spirit of self-help amongst them. At present they think that we are 'made of money,' perhaps because they see that everything which we tell them they need instantly appears. But they must be made to feel that a share of the responsibility rests upon them when it has to be decided in what directions and in what proportions the money given ought to be spent. And when there is a Committee which is responsible to the donors for the expenditure of the money given—whether the donations are represented by S.P.G. or by the freewill offerings of our poor people—a great step will have been taken towards teaching our Korean Christians that the offerings from England are intended to supplement not to supersede the efforts of the Church of Korea.

At least three of the funds of which I have spoken are now shewing signs that they are unable to bear much longer the strain which is being put upon them here; and unless something is soon done in England—analogous to that which, now that our congregations are formed, we have to do in Korea—I fear that there will be a disaster so serious that we may have not only to close hospitals and schools but to postpone indefinitely the development of a native ministry. What that something will be I cannot say for I do not know. But I am so concerned at the possibility of our becoming (financially) a rope of sand that I have determined to take the first opportunity which offers of going to England—I hope for not longer than six months—not indeed to beg for money but to gather as many of these funds as possible into one organisation and so to bring them into line with the S.P.G.'s Special Fund for Korea.

And as I desire to connect once for all the consolidation of our finances in England with the consolidation which I look forward to in the immediate future of the Church in Korea it will be necessary for me to approach the Archbishop of Canterbury who, as President of the S.P.G., will be guided by the advice of the standing Committee. As to the organisation of the Church in Korea I see nothing to prevent our setting ourselves to the task of preparing

for it at once. I have already suggested to the Vicar General a method of procedure which if I am absent I trust he will see his way to adopt. It is a method which if I mistake not, will go a long way towards making congregationalism as impossible amongst us in the future as (thank God) it is at present.

In conclusion I will ask you to bear one or two things in mind. By many of our most generous supporters this Mission has always been known as Bishop Corfe's Mission to Corea. By many others it is known as the S.P.G. Mission to Corea. How true, in a sense, this latter name is I need not say. I have often called the Society "the Mother of Churches" and she has been a true mother to us. But what the Society aims at in its work is what each one of us is aiming at—namely the establishment of a branch of the Catholic Church in Corea, complete in its organisation and, from the first, learning so to develop its energies, spiritual and temporal, as to present to all men a concrete body—a seedling at first, but a seedling whose "life is in itself." Humanly speaking, these three fully equipped mission stations in Corea—so close to one another in position, so identified with one another in faith and practice, so united to one another in spirit and the love of the brethren—will form the nucleus of the future Church. I do not know that I shall live to see it formed but I feel I must strain every nerve before I die to get the Church at home to recognise the Mission, not under my name nor under the honoured name of the Society but as one of her own children—"a very member incorporate in the Mystical Body" of Christ.

No doubt my going to England will be attended with inconvenience, perhaps with danger. But I must not think of that. Nor must you. A Bishop's duties are sometimes performed better out of the Diocese than in it. And, so far as I can see, the danger to be apprehended from my leaving the Diocese for six months is less now than it has ever been. The parishes are organised and settling down to their work. The hospitals only await the return of Dr and Mrs Baldock to resume their former activity. The Mission Press has already been moved to Kanghoa where, I hope, it will provide employment for some of the elder boys in the school. Arrangements have even been made for placing Sisters in Kanghoa as soon as the return of the two now in England makes it possible. Only one or two more details have to be disposed of and then, if my way seems clear, I shall leave. But as the date of my departure, if it comes at all is likely to be sudden I shall have to go without taking leave of you. For this reason as well as for the purpose of taking you into my confidence—as is my wont in all matters which concern the welfare of the Mission—I have written thus at length—relying on you to support me with your daily prayers (whether I am permitted to attempt this difficult task in England or am compelled to bear the burden a little longer in Corea) and begging you to set yourselves to the more important, less difficult and pleasanter task of consolidating our Mission with a view to preparing yourselves and our dear people for the day (which may God hasten!) when the Church in Corea shall be enabled to do her work on Apostolic lines, in Apostolic directions and with Apostolic equipment.

I am your faithful servant and affectionate friend,

C. J. CORFE,

Bishop.

TO THE CLERGY
OF THE DIOCESE.

February 5th, 1903.

TO THE CLERGY
OF THE DIOCESE.

SEOUL, FEBRUARY 5th, 1903.

DEAR REVEREND BROTHER,

I enclose herewith three papers of Kalendar Rules concerning Days, Observance of Feasts, etc., and Liturgical Colours which I wish to be observed by all the clergy in the Diocese when ministering in our Churches and Mission Chapels.

They have been copied from the Tables, written by Mr. Charlesworth at the request of Mr. Trollope and do not depart in any particular, save one, from the Rules which have hitherto had my sanction.

The particular exception is the omission of the words "or Dark Red" after "Purple" in the Paper on Liturgical Colours. Having been assured that there is a general wish amongst the clergy for this omission I have, in deference to their wish, confined the Rule on those days to Purple--or to as close an approximation to that colour as we are able to make.

Kindly make a copy of these papers and have them posted up in the vestry and passing them on, together with this letter, return them to me to be preserved as the authoritative copies of the Diocese.

I am yours sincerely,
C. J. CORFE.

Kalendar Rules in use in the Diocese of Corea.

Classification of Days.

A.—GREAT FESTIVALS—observed with Octaves:

- (1) Christmas Day. (2) Easter Day. (3) Ascension Day. (4) Whitsunday. (5) Trinity Sunday. (6) (Locally) Feast of Dedication of a Church.

B.—RED LETTER FESTIVALS:

- I.—All Sundays in the year (exclusive of those above mentioned).

(a) Greater Sundays are

- (1) Advent Sunday and other Sundays in Advent.
- (2) The Sundays called Septuagesima, Sexagesima, Quinquagesima and all Sundays in Lent.

(b) Lesser Sundays are all Sundays, not above mentioned.

II.—All the Red Letter Feasts marked in the Prayer Book—but St. Andrew, St. Stephen, St. John the Evangelist, Holy Innocents, Epiphany, Nativity of St. John Baptist and St. Peter, have Octaves.

C.—BLACK LETTER FESTIVALS:

All Black Letter Feasts in Prayer Book.

D.—FASTS (See Bishop's Pastoral Letter, July 18, 1899).

- (1). Certain Days of Lent—specified annually by the Bishop.
- (2). The Saturdays in the Ember Days at the four Seasons.
- (3). The Wednesday before Holy Thursday, being the Vigil of the Feast of the Ascension.
- (4). The Vigils of Christmas Day, Easter Day and the Feast of Pentecost.
- (5). (Locally) The Vigil of the Feast of the Dedication of the Church of a Parish.

E.—DAYS OF ABSTINENCE (See Pastoral Letter, July 18, 1899.)

- (1). The Days of Lent not set apart as days of fasting.
- (2). The Wednesdays and Fridays of the Ember Days at the four Seasons.
- (3). The Monday and Tuesday of the Rogation Days.
- (4). The Vigils before the F.F. of the Purification of the B. V. Mary; the Annunciation of the Blessed Virgin; St. Matthias; St. John Baptist; St. Peter; St. James; St. Bartholomew; St. Matthew; S.S. Simon and Jude; St. Andrew; St. Thomas; All Saints.
- (5). All Fridays in the year, except Christmas Day.

F.—FERIÆ;

- (1). There are 5 Greater Feriæ, Ash Wednesday, Maundy Thursday, Good Friday, Easter Eve, Whitsun Eve.
- (2). Lesser Feriæ are all Week Days in Advent; All Week Days from Ash Wednesday to Maundy Thursday; Rogation Days.
- (3). Ordinary Feriæ are all other days not above mentioned.

N.B.—*On the last Friday in each Month, or the nearest day to it available, at the Holy Eucharist, Commemoration is to be made of the Faithful Departed.*

Rules as to the Observance and Precedence of Feasts. etc.

- I. All Feasts (of whatever rank) begin with First Evensong (that is, after Nones) of the preceding day.
- II. All the Great Festivals and Red Letter Festivals last till after the second Evensong.
- III. Black Letter Festivals have no second Evensong.
- IV. Vigils and Feriæ have no first Evensong.
- V. For Octaves see above.
- VI. Black Letter Festivals concurring with the Great Festivals are superseded. Black Letter Festivals concurring with Red Letter Festivals are simply commemorated.
- VII. Red Letter Festivals (B.II) concurring with Great Festivals should be commemorated or, with leave, transferred.
- VIII. Red Letter Festivals concurring with Greater Sundays (B.I) should be commemorated only, (except the F. of the Purification which supersedes Septuagesima.)
- IX. Red Letter Festivals concurring with Lesser Sundays (B.I.b.) should be observed, the Sunday being commemorated.
- X. A Sunday falling within the Octave or on the Octave day of a Red Letter Festival (B.II) should be observed, the Octave being commemorated.
- XI. A Black Letter Festival falling within the Octave of a Great Festival should be commemorated, and within the Octave of a Red Letter Festival should be observed.
- XII. A Red Letter Festival (B.II.) falling within the Octave of a Great Festival or of a Red Letter Festival should be observed, the octave being commemorated. Monday and Tuesday in Easter and Whitsun Weeks take precedence of other days of their own class, which should be simply commemorated or, with leave, transferred.
- XIII. No Feast can be observed on a Greater Feriæ, nor can it be commemorated. It must be ignored or, with leave, transferred.
- XIV. A Festival of any rank falling on a Lesser Feriæ should be observed, the Feriæ being commemorated.
- XV. Ordinary Feriæ are not commemorated on any Festival except Black Letter Days.
- XVI. The Collects, Epistles and Gospels suggested for use on "certain special occasions in the Diocese of Oxford" are to be used on those days for which no provision is made in the Prayer Book.

Liturgical Colours.

- WHITE:—**
1. The Vigil of Christmas.
 2. Christmas Day, and throughout the Forty Days (Sundays and Week Days alike) until the Feast of the Purification, except on the Feasts of St. Stephen, Holy Innocents, the Octave days of those Feasts of other Martyrs during the forty days—even on and after Septuagesima, if it falls within the 40 days.
 3. Easter Day and throughout fifty days (Sundays and Week Days alike) until the Vigil of Pentecost—even on Festivals of Apostles and Martyrs, etc., except upon Holy Cross Day (May 3rd.),
 4. The Purification of the B. V. Mary and all festivals of the Blessed Virgin.
 5. The Conversion of St. Paul.
 6. The Nativity of St. John Baptist and throughout the Octave (except Sunday) until St. Peter; also on the Octave Day of St. John Baptist.
 7. The Transfiguration.
 8. The Name of Jesus.
 9. St. Michael and All Angels.
 10. Confessors, Bishops, Priests, Deacons, Abbots, Doctors, Virgins, Holy Women, not being Martyrs.

- RED:—**
1. All Sundays throughout the year except during the Forty Days of Christmas, the Fifty Days of Easter and the Sundays in Advent unless some superior Festival supersedes the Sunday.
 2. The Greater Feriæ.
 3. Pentecost and its Octave
 4. Trinity Sunday
 5. Both Feasts of the Holy Cross
 6. St. Stephen, Holy Innocents, the Octave Days of these Feasts and all Feasts of Martyrs, Apostles and Evangelists (out of Eastertide) except St. John the Evangelist at Christmastide, Conversion of St. Paul, Nativity of St. John Baptist. Also throughout the Octave of St. Peter, except on the Octave Day of St. John Baptist and the other Feasts occurring in the Octave and throughout the Octave of St. Andrew except so far as the Octave falls within Advent.
 7. All Saints Day.
 8. Lammas Day. (1st. August)
 9. Decollation of St. John Baptist (Aug. 29).

- PURPLE:—**
1. Sundays and Week Days in Advent, except on Festivals.
 2. Sundays and Week Days falling between Septuagesima (after the Feast of the Purification) and Maundy Thursday, except on Festivals.
 3. Ember Days, except at Pentecost.
 4. Rogation Days, for Litany only.
 5. Vigils, except those of Christmas, Easter, Ascension Day, Pentecost and St. Peter.

GREEN, or any colour:—On Ordinary Feriæ when nothing else is ordered.

DIOCESAN USE FOR CELEBRATION
OF THE HOLY COMMUNION.

DIOCESAN USE FOR CELEBRATIONS OF THE
HOLY COMMUNION BY ONE PRIEST, WITH OR
WITHOUT A SERVER.

The following suggestions drawn up in consultation with the Rev.M. N. Trollope and the Rev. R. Small (the only Priests who were then in the Diocese) received the sanction of the Bishop in 1891. They have been submitted to all the clergy who joined the Mission subsequently as Priests and to all Candidates for the Priesthood who offered themselves to the Bishop for ordination. They have been invariably accepted and have now, in substance, constituted, for fourteen years, the only Use in all the Churches of the Diocese. When, in 1897, on the translation of the Liturgy the Holy Eucharist was first celebrated in Corean, the same Use obtained and has continued without change, except that the Prayers for the Emperor and People of Corea which had been said after the Blessing were transferred to the place where they were appointed to be said in the Corean Service Book.

At the same time, on all occasions of a Celebration in Corean, the use of Incense was introduced at the Introit, the reading of the Gospel and the Offertory—the Incense, in a thurible, being offered by the Thurifer standing outside the Sanctuary. Incense is similarly used during the Magnificat at Evensong and the Benedictus at Mattins. The Eucharistic Vestments have been in use at all Celebrations of the Holy Communion since the Mission was formed in 1890—the only difference in this respect between English and Corean Celebrations being that at the former the vestments are uncoloured and at the latter they are of the colour of the season if the Church happens to have them.

On the altar, or shelf behind the altar, there have always been two candles which have been lit during (1) the Holy Eucharist, (2) Holy Baptism, (3) Confirmation, and (4) Evensong and Mattins—no difference being made between Feriae, Fasts and Festivals.

No Corean has acted as Server nor have Lay Europeans acted in that capacity unless they have been Candidates for Holy Orders, Lay Readers or Religious.

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- *A.—No formal preparation to be said by the Priest (standing or kneeling) with or without server, after his entry and before the beginning of the Lord's Prayer. The Psalm "*Judica me*" if said, should be said by the priest on his way from the Sacristy to the Altar, and any other preparatory devotions in Church should be short and said standing at the altar itself.
 - B.—The Vessels should remain on the Credence until the Offertory, and be replaced there after the Blessing. Water is added to the Wine at the Offertory.
 - C.—Nothing except the long Exhortation (in the English Office) and the Sermon or Homily (and these not always) should be omitted from the Service as set forth in the Prayer Book; nor should anything be added other than private devotions which should not be said audibly.
 - D.—All up to the end of the Collect for the Emperor said standing, facing east at mid altar, Collect and Epistle at South end, Holy Gospel at north end, rest at centre.

* The following, from A to Q, is from the rough copy of a MS supplied to the Bishop some years ago by one of the clergy.

-
- E.—Face people full for Commandments, Epistle, Offertory, Exhortation, Absolution, Sursum Corda and Blessing. The Holy Gospel may be read either facing the people or turning towards the North. All the rest facing East
- F.—Bow—not genuflect—at Incarnation, rising again at “He suffered,” etc.
- G.—All up to the end of Collect for Kiug said with hands closed. The Collect for the day, Preface, Consecration Prayer (1st part), Lord’s Prayer, Post Communion Prayers (always excepting last clause of prayers) said *extensis manibus*—i.e with hands held slightly apart, palms facing one another not higher than shoulders. Hands closed for Creed, Offertory Sentence, Exhortation, Sanctus and Gloria in Excelsis (except for first clause of Creed and Gloria) In Absolution and Blessing left hand resting on Altar (or on breast), right hand raised in blessing, with or without sign of the Cross. At Sursum Corda hands extended and slightly raised.
- H.—Oblation of both Elements to be made together and under one prayer, as in Sarum. Alms if collected should be collected and presented before oblation of the Elements.
- I.—Kneel for Confession (which should be led by Deacon) and Prayer of Humble Access with hands on altar’s edge; kneel at no other time.
- J.—Genuflect at the end of Consecration Prayer only, not after consecration of each species.
- K.—Elevate each species at “Do this.” Second elevation (after Consecration Prayer) and commixture *not* practised.
- L.—Rising from genuflection after Consecration Prayer extend arms in *modum crucis* (Sarum) in *modo crucifigi* (Hereford) for short space while saying *Unde et memoris* or similar short prayer of oblation, closing hands for subsequent private prayers previous to Communion. [Suggested equivalent for *Unde et memoris* from first Prayer Book of Edward VI and Scotch and American Prayer Books—“Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son, Our Saviour Jesus Christ, we Thy humble Servants do celebrate and make here before Thy Divine Majesty, with these Thy Holy Gifts the memorial which Thy Son willed us to make, having in remembrance His Blessed Passion and Resurrection and Glorious Ascension, and rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same].
- M.—Genuflect once before communion of the Body, once after and once after the communion of the Blood, and when taking up or putting down either species for communion of people genuflect once after veiling the Blessed Sacrament.
- N.—One of the six post-Communion Collects may be said before the Blessing.
- O.—Genuflect after the Blessing and perform ablutions.
- P.—Wine need not be used in the ablutions (which should in any case be threefold) and if used should be used sparingly.
- Q.—The second Gospel, if said, should be said inaudibly by the priest on his way from the altar to the Sacristy.

THE DIPTYCHS
OF THE MISSION.

THE DIPTYCHS OF THE MISSION.

To counteract the inevitable tendency to selfishness and narrowness which affects Dioceses as well as Parishes; and at the same time to benefit by our prayers those who, we knew, were at such times interceding for us, it has been the custom since 1890 to make the following memorials at the English Eucharists in Corea.

And, following these weekly memorials, the 'year's mind' is given of places visited by the Bishop on his missionary journeys in which intercessions were mutually asked for and promised on these anniversaries.

RANDALL THOMAS, Archbishop of Canterbury
ARTHUR BERESFORD, Bishop of this Diocese
GEORGE, Bishop of Mid-China
CHARLES, Bishop in North China
FREDERICK, Bishop of Shanghai
WILLIAM, Bishop in West China
LOGAN, Bishop of Hankow
JOSEPH, Bishop of Victoria
JOHN, Bishop of North Tokyo
HENRY, Bishop of Kiu Shiu
WILLIAM, Bishop of South Tokyo
PHILIP, Bishop of Hokkaido
HUGH, Bishop of Osaka
SIDNEY, Bishop of Kyoto

The Society for the Propagation of the Gospel in Foreign Parts.
The Church Missionary Society.
The Society for Promoting Christian Knowledge.

The Community of St. Peter and St. Peter's Foreign Missionary
Association.
The Society of the Sacred Mission.

The Benefactors of this Mission, especially—
The Members of the Association of Prayer and Work for
Corea.
The Subscribers to the Hospital Naval Fund.
The Subscribers to the Education Fund.
The Catechumens of the Mission.
The Faithful Departed: especially—
Joseph Pownall, Priest,
Eli Barr Landis,
Elizabeth Webster.
Lay Lister Lois.
Henry Charlesworth

January.

4. St. Anselm, Streatham
5. St. Peter, Streatham
6. St. Columba, Haggerston
8. Leamington
9. Edgbaston; Dockyard Churches in Chatham and Sheerness
10. Dursley
11. St. John Baptist, Hereford
12. Hereford Cathedral
13. New Swindon
15. St. Peter, Eaton Square
16. Friern Barnet; R. M. Artillery Division, Eastney
17. R. N. Hospital, Haslar; St. Michael, Portsmouth.
18. Walton, Warrington
23. The Dockyard Church, Devonport
24. St. Margaret's, East Grinstead
25. The Close Missionary Guild, Salisbury
26. Salisbury Cathedral
27. Hursley
28. Wilton
29. Shedfield; H. M. Training Ship Britannia
30. Markbeech.

February.

2. Christ's College, Cambridge
3. Emmanuel College, Cambridge,
4. St. Cross, Homersfield
12. Welwyn
13. St. Saviour, Leeds
16. Exeter Cathedral
17. Beckenham
18. St. John the Divine, Norwood
19. Beddington
20. S. Michael, Bandon Hill; S. Mary, Wallingford
21. Benson, Wallingford
22. Farnham
23. Royal Hospital School, Greenwich
24. Knepp
26. Fonthill, East Grinstead
27. Chichester Cathedral
28. "Woburn Abbey"

March.

1. St. Nicholas, Brighton.
2. Ward of Reverence, St. John, Kennington.
3. Sherington, Bucks.
4. Moulsoe, Bucks.
5. Lancing College.
6. St. Bartholomew, Dover.
9. Walton-on-Thames.
10. Barnstaple.
11. Community of St. John the Baptist, Wantage.

12. Atherington; The College, Bromley.
13. All Hallows' School, Honiton; Bickley.
14. Cordwalles School, Maidenhead.
15. All Hallows, Bristol.
16. H. M. Dockyard, Portsmouth.
18. Christ Church, Bath
19. Hereford Cathedral.
20. Royal Seamen and Marines, Orphan Home.
21. The Parishes of All Saints and St. John Baptist, Hereford.
22. The Beauchamp Almshouses.
24. Gloucester Cathedral.
26. Bromsgrove School.
27. St. Michael's Home, Axbridge.
29. Denstone College.
30. Wem.
31. Ellesmere College.

April.

1. The Deaconesses' Home, Chester
2. Walton, Warrington
8. St. Benedict, Ardwick
9. Eccles.
10. Tenbury
11. Working Men's Bible Class, Tenbury
17. Great Amwell
20. St. Peter Port, Guernsey
21. St. Stephen, Guernsey; Markbeech
22. Elizabeth College, Guernsey
24. Chislehurst
26. S. Peter's Home, Kilburn; St. Bartholomew, Dover
27. St. Mary's Mission, Stoke Newington
29. Wilmington, Kent

May.

1. Viewsley
2. St. Andrew, Stockwell
5. Winchester College
6. Convalescent Home, Woking
7. Chester Cathedral; St. John, Chester
8. Holy Trinity, Southport
10. Thoresway
11. Thorganby
12. All Saints, Clifton
13. The Hostel; the Training College for School-mistresses, Lincoln
14. St. Peter, Eastgate; and St. Peter at Gowts, Lincoln
17. Heydour
18. St. Jude, Southsea
19. St. Mary, Portsea
20. Gainsford
21. Newcastle-on-Tyne Cathedral
22. St. Peter, Streatham
23. St. Mary, Stoke Newington
25. Lancing College
26. St. Augustine's College, Canterbury
28. Holy Trinity, Taunton
29. Bristol Cathedral

June.

2. Lincoln Cathedral
3. Working Men's Bible Class, Tenbury
5. St. Michael's College, Tenbury
6. Theological College, Ely
12. Mold Green
14. Chapel Allerton
15. Amwell
16. St. Barnabas, Tunbridge Wells
17. Stocksbridge, Sheffield
19. St. Michael, Oxford
25. Society St. John the Evangelist, Cowley
26. Highbridge; Blundell's School, Tiverton
27. All Hallows School, Honiton
29. St. Augustine's College, Canterbury

July.

2. St. Dunstan, Canterbury
3. Haileybury School
4. Silsoe
6. St. James', Great Yarmouth
10. Royal Naval School, Greenwich
11. St. John the Divine, Kennington
13. Ward of Perseverance, St. John, Kennington
15. St. Margaret, Liverpool
23. Parishes of St. Martin and St. Peter in the Wood, Guernsey
24. Elizabeth College, Guernsey
25. Church of Transfiguration, New York
26. Guild of St. Anna, New York
30. St. Peter, Walworth
31. Parishes of St. James and St. Stephen, Guernsey

August.

2. St. John, Boston, Mass.
3. St. Paul's School, Concord, N. Hampshire
7. The Cathedral, Halifax, N. S.
10. St. John, Montreal
26. The Cathedral, Victoria, British Columbia
27. St. James, Vancouver
28. St. Luke's Home, Vancouver
29. Parish of Tenaflly New Jersey
30. St. Andrew's Cathedral, Inverness

September.

5. Salisbury Cathedral
6. Charlton, Salisbury
7. Downton, Salisbury
8. St. Edmund, Salisbury
10. Lytton, B. C.
12. St. Mark, Torquay
14. Truro Cathedral: St. Paul, Truro
15. Penzance
16. Ladock
18. Atherington
19. Holy Trinity, Barnstaple
20. St. Edmund, Exeter.
21. Exeter Cathedral

24. Harvington
29. St. Michael's College, Tenbury
30. Tenbury

October.

1. Hopton Wafers.
3. St. Werbergh Derby,
10. Parishes of St. James and St. John, Bury St. Edmunds.
12. St. Cross, Homersfield.
13. Pulham St. Mary Magdalene.
14. Ilkeshall St. Andrew.
17. Gillingham, Beccles.
18. Westminster Abbey.
19. St. Cyprian, Brockley.
21. Moulsoe.
22. Newport Pagnell.
23. Ayott St. Peter.
24. Welwyn.
25. Radlett.
26. Stevenage.
29. Loughton.
31. St. Thomas, Finsbury Park.

November.

1. St. Mary, Lewisham
2. All Souls' College, Oxford
6. Dorchester Missionary College
7. St. Mary, Wallingford
8. Watlington
9. Oxford Graduates' Missionary Assoc.
12. Ascot, and Ascot Priory
14. Parishes of Stoke Damerel, and St. James-the-less, Keyham, Devonport.
15. St. Andrew, Plymouth.
16. Selwyn College, Cambridge
18. St. Saviour, New Swindon.
19. Friern Barnet
21. St. Agatha Landport.
22. St. Mary, Portsea
26. Hursley
27. St. Nicholas, Warwick
28. Christ Church Cathedral, Oxford
29. St. Paul's Cathedral
30. Westminster Abbey.

December.

3. Bassett Southampton
5. St. Mark, Salisbury
6. St. Martin, Salisbury
12. Lichfield Cathedral
13. St. Mary. Lichfield
14. Wem
15. Blurton
16. Sneyd, Burslem
17. Stoke-on-Trent
18. Leake
19. North Creake
22. Chichester Cathedral
23. St. Peter's Grange, St. Leonard's-on-Sea
25. Salisbury Cathedral.



THE HOLY SCRIPTURES
AND CATECHETICAL TEACHING.

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THE HOLY SCRIPTURES

AND CATECHETICAL TEACHING.

On arriving in Corea in 1890 the Mission found no version of the Old Testament in the vernacular, whilst the efforts of previous translators of the New Testament were generally admitted to have been unsuccessful. But, as the members of the Mission would then have been unable to make any use of native versions of the Scriptures the meagre condition of translation work affected them but little. Nevertheless it was at once determined that the first use to be made of any adequate knowledge of Chinese and En Moun should be to prepare portions of the written Word of God to act as the basis of the Church's teaching and preaching when the time for these should arrive. The form of the first attempt to translate the scriptures was suggested to the Bishop by a note in Gore's "Mission of the Church," which seemed peculiarly helpful as indicating to missionaries, who in some respects found themselves in the same position as the first Missionaries of the Church, a scheme of practical usefulness in regard to the order in which these written instructions to the heathen should be prepared.

"The original Catechetical teaching of the New Testament," he says, (p. 157) "seems to have contained—

- (a) Instructions in the facts of our Lord's Life, Death, Resurrection, etc., e.g. S. Luke i, 1—4; i Cor. xi, 23; xv, 3, 4;
- (b) Instruction in the meaning of rites, Baptism the Laying on of hands, the Eucharist, Heb. v, 1—6; Cf. Rom. vi, 3; i Cor. x, 15, 16; xi, 23 et seq.; Cf. Acts ii, 38. This would have included the learning of the Lord's Prayer. See Didachè 8;
- (c) Instruction in the moral obligations of the Way; and in 'the last things.' Heb. vi 1, 2; i Thess. iv 1, 2; v 2. We must add to this what, I think, almost all N. T. writings would imply,
- (d) Instruction in the meaning of the Name, the Name of the Father, Son and Holy Ghost.

In all cases the references given above are not references to the teaching of the N. T. Books, but to the teaching which those Books imply to have been already given."

Helped by these suggestive words the Mission prepared to enter upon this part of its work in three directions.

1. A book (of the size of St. Mark's Gospel) was first compiled from the Gospels and Epistles in English and after about five years study was, by the help of Corean Scholars, translated from various Chinese versions of the Bible, such as those of Bishop Schereschewsky, Bishop Burdon and the Delegates. This little work contained, in the *ipsissima verba* of Scripture, a history of the principal facts of the Christian Religion. It was known as *Lumen ad Gentium Revelationem*—a translation of the Chinese title—and has since been published in English—

still retaining however its Latin title—by S.P.C.K. (Northumberland Avenue, W. C.) price 6d. In the translation of this Tractate the Bishop and all the clergy took part independently; and after the various translations had been collated by the Rev. M. N. Trollope whom, as being the best scholar in the Mission, the Bishop appointed as revising editor it was printed in parallel sections, in Chinese and Corean, by the Mission Press and issued by the authority of the Bishop

2. The old Testament was then taken in hand after a similar manner, the Mission having here had the advantage of using as a basis (which, however, was not always followed) the old Testament Selections which had long been published in Chinese by Bishop Burdon of Hongkong. As these selections in Corean have been issued by the Mission Press they have provided the First Lessons at Mattins and Evensong; whilst portions of Lumen furnished the Second Lessons until a reliable version of the New Testament (which, however, still leaves much to be desired) was issued a few years ago by the British and Foreign Bible Society in Corea. These Old Testament Selections, beginning with the account of the Creation of the World have, in seven years, brought the Inspired Record as far as the end of the Book of Deuteronomy—the 5th Volume, containing the account of the Wanderings, having been completed by the Bishop almost on the day of the consecration of his successor on the Feast of the Conversion of St. Paul 1905. The Sections, which contain nothing but the words of Holy Scripture, are composed of the following passages:—

Genesis.

i	xxv 20 etc.
ii	xxvi 34, 35.
iii	xxvii
iv 1 to 18; 25, 26.	xxviii 1 to 5; 10 etc.
v 4, 5.	xxix 1; 13 to 30.
vi 1; 5 to 9; 13, 14; 17 etc. i.e. to end of Chapter,	xxx 43
vii 1 to 5; 7 to 10; 17 to 19; 23 etc.	xxxi 1 to 3; 17, 18.
viii 1; 4 to 12; 15 etc.	xxxii 1 to 13; 20 to 22; 24 to 31.
ix 1; 9; 11 to 19; 28.	xxxiii 1; 3 to 5; 8 to 11; 18 etc.
xi 1 to 9; 27 etc.	xxxv 1; 10 to 15; 19 to 20; 27 etc.
xii 1 to 7.	xxxvi 6 to 8,
xiii 4 to 16.	xxxvii 1; 3 etc
xiv 1; 10 to 12; 14 to 20.	xxxix
xv 1 to 7; 13, 16, 18.	xl
xvi 1, 2; 4 to 12; 16.	xli 1 to 43; 46 etc.
xvii 1 to 21.	xlii 1 to 29; 35 etc.
xviii 1, 2; 9 etc.	xliii 1 to 31, 33 etc.
xix 1 to 7; 9 to 29.	xliv
xxi 1 to 21.	xlvi 1 to 4; 26 etc.
xxii 1 to 19	xlvii 1 to 12; 27 etc.
xxiii 1, 2.	lxviii 1 to 14; 8 to 11; 14 to 19; 21.
xxiv 1, 2; 4; 10 to 12; 15 to 17; 23 to 29; 35 to 38; 49, 50; 58 to 61; 66 etc.	l 1 to 8; 12 etc.

Exodus.

i 6 to 14; 22.
 ii
 iii
 iv 1 to 20; 27 etc.
 v
 vi 2 to 13.
 vii 6 to 17; 20 to 24.
 viii 1 to 8; 12 to 25; etc.
 ix
 x 3 to 27.
 xi 1 to 9.
 xii 1 to 39.
 xiii 17 etc.

xiv 1 to 15; 19 to 25; 27, 30, 31.
 xv 22 etc
 xvi 1 to 15; 31, 35.
 xvii
 xviii 5, 7; 13 etc.
 xix 1 to 20
 xx 1 to 21.
 xxiv 3 to 8; 12 to 14; 18.
 xxxi 18.
 xxxii 1 to 6; 15 etc.
 xxxiii 1 to 11.
 xxxiv 1 to 9; 27 etc.
 xl 1 to 16; 34 etc.

Numbers.

x 11, 12; 29 etc.
 xi 1 to 23; 30 etc
 xii 16.
 xiii 1, 2; 17 to 31.
 xiv 1 to 4; 11; 22 to 25; 39 etc.
 xvi 1 to 7; 12, 16, 18 to 22; 25 to 35.

xx 1 to 3; 7 to 12; 22 to 25; 27 etc.
 xxi 1 to 9; 21 to 24; 31 etc.
 xxiii
 xxiv 1 to 18; 25.
 xxxii 1; 5 to 7; 16 to 18; 28 etc.

Deuteronomy.

xxxi 1 to 21.

xxxii 44 etc.

xxxiv.

3. The third direction in which provision was made for the instruction of the future Enquirers and Catechumens (who, it must be remembered, were without documents in the vernacular which dealt with Christianity and therefore with the Doctrine and Practice of the Church of England) was by the preparation of a Catechism. A translation of the Church Catechism would have been obviously useless for adult heathen whose education had been Confucian and whose religion was a worship of Demons. On other grounds, too, it was advisable to have a longer and more comprehensive Catechism since it was found necessary to continue the Catechumenate, usually, for a period of two years, by which time all who were to be baptized could be familiar with its contents. A translation (somewhat baldly literal but, it is to be hoped, fairly accurate) of this Catechism follows.

Catechism for Catechumens.

1. For what reason do you come to the Church?
 To worship God and to save my soul.
2. How can you worship God and save your soul?
 By obeying His Commandments without reserve and by keeping the precepts of the Church.
3. Do you believe in God?
 I do.

4. Who is God?
The Creator and Lord of heaven and earth, angels and men, and all things (a).
5. Is God a Spirit?
God is a pure Spirit and has no material form.
6. Has God a father and mother?
No. God is self-existing.
7. Has God a beginning and an ending?
No. God is eternal.
8. Is God Almighty?
He is Almighty, there being nothing in His personal Government of heaven and earth which God cannot do.
9. Is God Omniscient?
He is; since in our thoughts, words and actions there is nothing which God does not know.
10. Is God perfect in goodness?
He is, being of infinite justice and mercy.
11. Where is God?
He is in every place, filling heaven and earth.
12. Can God be seen in this world?
No, for God has said "Heaven is my throne and Earth my footstool."
13. When shall we see Him?
If in this world we serve Him faithfully, when we die we shall behold Him in heaven.
14. How many Gods are there?
There is but one God.
15. How many Persons are there in the one God?
Three; and so God is called the Trinity.
16. What is the name of the First Person?
The Father.
17. And of the Second?
The Son.
18. And of the Third?
The Holy Ghost.
19. In this Trinity is one Person before or after another; greater or less than another?
No. In this Trinity the three Persons are all equal.
20. Are there three Gods?
No. The Father is God, the Son is God, and the Holy Ghost is God, yet they are not three Gods but one God.
21. What did God create?
God is the Maker of heaven and earth, angels and men, and of all things visible and invisible.

(a) Angels are pure spirits without fleshly bodies or material forms. Some were rewarded for their obedience to God and became His ministering Angels. Others rebelled against God and were punished and became Devils.

22. When did God create them?
Many thousands of years ago. It is not known how many.
23. How long will heaven and earth last?
Until the General Judgment when all will be destroyed.
24. What is the General Judgement?
The name given to the judgment and sentence pronounced by God on all men for the good and bad deeds which they have done.
25. When will this take place?
God has not told us; so it is impossible even to conjecture.
26. What will God do after the General Judgment?
He will make a new heaven and a new earth.
27. For how long will they last?
For ever and ever.
28. Which was the most precious of all God's Creations?
Man.
29. Why?
Because when He first created him God made man in His own Image.
30. Was man's nature originally good?
As it came first from God man's nature was good but he wilfully disobeyed God and was overwhelmed in sin.
31. What is sin?
Man's transgression of God's Commandments.
32. What are the sins which we all have?
Man's sins are of two kinds, original and actual.
33. What is original sin?
The sinful nature which everyone inherits at his birth in consequence of the disobedience of our first parent Adam.
34. What is actual sin?
That which every one commits voluntarily.
35. How do we commit sins voluntarily?
Every one sins voluntarily when he breaks God's Commandments and does as he pleases.
36. What are God's Commandments?
The Commandments which God has given are comprised in ten.
37. What are the ten Commandments?
[The ten Commandments here follow.]
38. What do we chiefly learn from these Commandments?
Two things; our duty towards God and our duty towards our neighbour.
39. What is our duty towards God?
[The Duty towards God]
40. What is our Duty towards our Neighbour?
[The Duty towards my Neighbour.]

41. If you transgress anything which God has taught us in the ten Commandments do you sin against God?
Yes, I commit a great sin.
42. Is there any one in the world who is not a sinner?
With the exception of our Lord Jesus Christ there is no one in the world from Adam to the present time, however holy he may be who has not sinned.
43. Who tempt us to sin?
Devils.
44. What are they?
Evil Spirits who delude us into committing sin.
45. What is the Prince of the Devils called?
Satan.
46. Can the Devil make you sin against your will?
No.
47. How will God help you if you resist the Devil and refuse to follow his leading?
He will send His Angels to my assistance.
48. What is an Angel?
A good spirit created by God who in heaven always praises Him and assists men on earth according to His bidding.
49. When you break God's Commandments and sin against Him will you incur His anger and be punished?
Yes.
50. How will you be punished?
Perhaps by meeting with misfortunes in this life or by the eternal punishment of Hell in the next.
51. Does God delight in casting men into hell to be punished eternally?
No; God loves all mankind and desires them to have eternal life.
52. Can God forgive you the sins which you have committed?
He can if I believe in Him and am heartily sorry for them.
53. What has God done for the forgiveness of men's sins?
He became Incarnate in the world.
54. What do you mean by this?
The Incarnation is a word which means that God came down and was born in the world; a word, therefore, which means that He took a soul and body and became truly man.
55. When did He become Incarnate?
About 2,000 years ago.
56. Where?
In Judæa.
57. Did man know nothing about God before this?
There were two ways by which mankind, before the Incarnation could have a knowledge of God: (i) They could conjecture that there was a God by a consideration of the universe and its contents. Without a spring there can be no fountain. A tree involves a

root. Children must have parents. There is no household where there is no master; no government for the kingdom if there is no king. Consequently if there were no God the universe could not have existed. (ii) Before the Incarnation God personally revealed Himself by speaking to certain Prophets who heard His words and so could recognise God.

58. What was the nation to which God spoke in this way ?

The Jews, who were chosen by God from the rest of the nations in the world to receive this revelation of Himself.

59. Who was the Founder of the Jewish nation ?

A holy man called Abraham.

60. When did he live ?

Some 2,000 years before Christ.

61. Why are the Jews called Israelites ?

Israel was a name given to Abraham's grandson Jacob.

62. Who was Moses ?

A Saint who was a teacher of the Jews about 1500 years before Christ.

63. Who was David ?

A great King of the Jews who reigned about 1000 years before Christ.

64. Who were the saints who preached to the Jewish Church before Christ ?

The Prophets.

65. What are the Prophets ?

Saints who by the power of the Holy Ghost foreknew the will of God and declared it to man.

66. Did the Jews receive from God any special help to enable them to keep His Commandments gladly ?

Yes, but in spite of this they broke God's Commandments and rebelled against Him.

67. What did God do then ?

He at last came into the world and became Incarnate.

68. Which of the three Persons in the Holy Trinity became Incarnate ?
God the Son.

69. How did He become Incarnate ?

Of the blessed Virgin Mary, whom God chose for His Mother.

70. By what name was He then called ?

By the name, of Jesus, which means Saviour of the world; and also by the name of Christ, which means one of exalted rank.

71. Is Jesus Christ our Lord ?

He is.

72. Is Jesus Christ God ?

He is.

73. Is He man ?

He is truly Man.

74. How is He man ?

Because He has a soul and body He is very Man.

75. How is He God?
Being in the original Nature and Substance of God He is truly God.
76. Who was the Mother of Jesus Christ?
The Blessed Virgin Mary.
77. Is she a virgin?
Yes, she is ever a virgin.
78. How could she be a virgin and the Mother of Jesus?
By the power of the Holy Ghost a child was fashioned in her womb of her pure substance, so that the Holy Mother remained altogether a Virgin.
79. Why did God become Incarnate?
To save mankind from their sins.
80. What do you mean by salvation?
Salvation means rescue by redemption.
81. How did Jesus save mankind?
By enduring willingly His Cross and Passion.
82. Was there no way in which, with the Almighty power of God, He could escape such suffering?
Though, being Himself God, Jesus could have used His Almighty power to escape the Passion He did not, but met it joyfully.
83. Why, when He could have avoided it?
Mankind deserved severe punishment for their sins; they had forfeited the love of God and incurred the penalties of hell. But God in compassion to them took man's nature upon Him and saved mankind by suffering joyfully even to the death of the Cross in man's place.
84. Was the Body of Jesus buried after His death?
Yes.
85. What became of His soul?
It went to Paradise where, to those who had died before the Incarnation, He declared the Salvation which He had wrought on earth and saved the souls in Paradise who believed on Him.
86. After His death Jesus rose again, did He not?
Yes, He rose again the third day from the death,
87. And did He ascend into heaven?
He ascended into heaven on the fortieth day after His Resurrection and sat on the right Hand of the Father.
88. Jesus has now ascended to heaven. Will he come again?
He will come again at the end of the world from heaven.
89. Why will he come again?
To judge the quick and the dead.
90. How many kinds of judgment are there?
Two.
91. What are they?
The particular judgment and the general judgment.

92. What is the particular judgment?
The judgment which the soul will hear when, after it has left the body, it stands alone before God. Those who have done good will be rewarded, whilst those who have done evil will be punished.
93. What is man's soul?
A spiritual, invisible substance which, when united to man's body, makes him a thing of life.
94. Does the soul die?
The soul does not die and vanish like a vapour.
95. Does the body die?
Yes, and it decays.
96. After it is dead will the body live again?
Yes, at the end of the world the bodies of all who have died will rise again together.
97. Then where will they go?
They will all pass before the general judgment of God.
98. What is the general judgment?
The judgment which God will pronounce before all men upon the good and evil deeds which each has done; when the souls and bodies of the just will go together to heaven there to enjoy eternal happiness whilst the souls and bodies of the unjust will go together to hell and receive eternal punishment.
99. What is heaven?
The place where God continually appears and is clearly seen by saints and angels. Men, too, who by God's grace order their souls aright in this world, after the judgment, will go to heaven and for ever enjoy the unclouded sight of God. God is really our Father and Mother and going to heaven is a return to man's true Home.
100. What is hell?
The place of evil spirits where God is never seen. Men, too, who in this world have rejected God's grace and cherished evil hearts, after the judgment will forfeit God's love and be punished with devils in hell. God is really our Father and Mother and the going to hell is an eternal exile.
101. Why did God become Incarnate?
For us men and for our salvation.
102. But has He had no relations with us since His Ascension?
Since His Ascension into heaven our Lord has continually regarded the world, interceding with the Father for us. On earth, moreover, He founded a church into which we could enter and obtain eternal life.
103. What do you mean by the Church?
The Church was founded by our Lord Himself and continually transmitted, like a legacy, by the teaching of the twelve Apostles, gathering Christians in all the world into a society resembling a body.

104. When did our Lord found the Church?

On the tenth day after His Ascension He sent the Holy Ghost to His Apostles and formed the Church by uniting them into one Body.

105. Who is the Holy Ghost?

The third Person in the Blessed Trinity. He is from all eternity equal to the Father and the Son, and with the Father and the Son together is one God: as our Lord promised, when He told the Apostles that although He was ascending into heaven He would not leave them comfortless but would pray the Father to send them the Holy Spirit.

106. Will the Holy Ghost ever leave the Church?

Christ told the Apostles that the Holy Ghost would come to them and abide with them for ever. The Holy Ghost, therefore, will never entirely depart from the Church but will remain with her to the end of the world.

107. What is the manner of this ever abiding presence of the Holy Spirit in the Church?

The Holy Ghost by bringing together all those who are in communion with the Church makes them all, in one Body, members of Christ. He reveals to them the Doctrines of God and, filling them with God's grace, makes them truly the children of God. (a)

108. By what ceremony are we admitted into the Church?

The only way of being admitted into the Church is by Baptism.

109. Can the soul be saved merely by being baptised?

Anyone by God's grace can save his soul if, renouncing all superstition, he believes only in God, repents of his former sins and becoming a member of the Church by Baptism (once administered) keeps the Commandments all the days of his life.

110. Is there no salvation if we do not enter the Church and are not baptised?

Seeing that for our salvation, God became Incarnate, suffered on the Cross and rose again from the dead, ascended into heaven and founded a Church to whom He entrusted the guardianship of His doctrines and His grace, there can be no means of ensuring the salvation of our souls or of hereafter escaping the eternal pains of hell if, rejecting His merits and His grace, we do not receive Baptism and become members of the Church.

111. Perhaps the time will come when the Church will be destroyed?

The Church being Divinely constituted, though it may suffer much, cannot, so long as the world lasts, be destroyed.

112. How many Churches are there?

There is only one God, one Father, one Baptism, and there is no other Church than that which was founded by God Himself.

113. How many Conditions are there within the Church?

Within the unity of the Church there are the Church Militant, the Church Expectant, and the Church Triumphant.

(a) *Doctrine* is the personal teaching of God Incarnate. *Grace* is the help which God gives man for the salvation of His soul. However the *Doctrine* is studied, if no effort is made to act in accordance with it the labour is fruitless. God the Son by becoming Incarnate has become the Teacher of Doctrine and the Dispenser of Grace, and so the Holy Ghost has now become in the Church both Teacher and Grace Giver.

114. What is the Church Militant ?

The Church Militant consists of the members of Church who, whilst they are on earth, devote themselves to God resisting the world, the flesh and the Devil, like soldiers who oppose an enemy on the battle field.

115. What is the Church Expectant ?

The Church Expectant consists of those of her members who, when they were on earth, devoted themselves to God, resisting the world, the flesh and the Devil and whose souls, now that their bodies are dead and buried, having passed the Particular Judgment await in Paradise the General Judgment, and are eagerly looking for the eternal happiness of heaven.

116. What is the Church Triumphant ?

The Church Triumphant consists of those saints who, now dead, have already attained to the eternal happiness of heaven after a hard victory gained in His service, by the help of God's special grace, over the world, the flesh and the Devil when they were devout members of the Church on earth.

117. You say that the Church Militant, the Church Expectant and the Church Triumphant form but one Church. Although they are invisible to each other is there any inter-communion between them ?

With regard to the members of the Church there is no question of quick and dead, of distance or nearness. Though they are invisible to each other they are all members of Christ and, united, form one Body. Like brethren they have common interests; they pray for and help each other and so have inter-communion.

118. Since the Church is but one how comes it that the various Western Countries have different Churches ?

When the Church began to spread over the nations of the world from one root and origin the customs and speech of each country were different and their Governments were independent of each other. When looked at from the outside the Churches of those various countries seem to be different, but viewed internally they are all one.

119. What is an heretical Church ?

When any one leaves the Church which God Himself founded and the twelve Apostles have handed down and, daring to reject the doctrines which have been in her from the first, vainly takes up something which has no root and forms another Church after his own design—this is called an heretical Church.

120. Do we commit sin by taking part with an heretical Church ?

To leave the Church of Divine foundation is, of a truth, like leaving God, and rashly to hold communion with an heretical Church is very dangerous.

121. Why is the Church called Holy ?

Because it makes men holy by the doctrine and grace of God of which she is the guardian; and also because it is endued with the Holy Spirit.

122. Why is the Church called Catholic?
God became Incarnate and founded His Church for all mankind without distinction. Thus the Church, extending over all countries and throughout all ages and preaching the whole truth, is rightly called Catholic.
123. Who is the Head of the Church?
The Head of the Church is Jesus Christ who from heaven takes care of it and governs it.
124. But who is it that has the chief ordering of the Church in this world?
Before His Ascension our Lord endued His Apostles with authority to govern the Church and they, from that time until their death, sent Bishops into all parts, committing to them a delegated authority to continue its government.
125. Is there any difference of rank amongst Bishops?
In every country the Bishops whose authority extends over large regions are powerful, whilst those who exercise authority in small districts have less power. But however this may be, Bishops, from the first, had all together an equal authority which they received from the twelve Apostles.
126. What officers are there in the Church of a rank inferior to Bishops?
Next to Bishops come Priests and Deacons. These three orders have been continually in the Church from the time of the Apostles until now.
127. What are the duties of a Bishop?
To rule the Church within the district assigned to him; to confirm the baptized; to confer orders on those who are to be Priests and Deacons; and, when a Bishop of a neighbouring district dies, to choose in company with the Bishops of those parts and consecrate another Bishop in his place.
128. Can no work be carried on in the Church without a Bishop?
The Bishop's authority being derived from the twelve Apostles of Christ nothing can be done in the Church without one. Other Bishops could not be consecrated; there could be no ordering of Priests and Deacons; and the Church would consequently be useless.
129. If a Bishop has matters which are difficult for him to deal with alone what does he do?
He invites several other Bishops who, after taking counsel together in the power of the Holy Ghost, decide upon them.
130. What are the duties of a Priest?
To help the Bishop and to take care of the people committed to his charge by him; to teach the doctrine, to baptize, to celebrate the Holy Communion, to receive confessions and to use all diligence in dispensing the doctrines and the grace of God.
131. What are the duties of a Deacon?
To attend on the Bishop and Priest and to assist them by doing work for the Church under their orders.

132. Since all men have sinned and, do what they will, are unable to save themselves how can they be saved?

Salvation is possible for all who desire it but they must learn to believe God's Holy Doctrine, receive His Grace and be admitted as members of His Church.

133. What is God's Holy Doctrine?

That which God Himself taught when He became Incarnate in the world and from time to time commanded all the Prophets and Apostles to teach—in a word, what has been recorded in the Apostles' Creed.

134. Repeat the Apostles' Creed.

(The Creed).

135. What do you chiefly learn to believe in the Apostles' Creed?

First I learn to believe in God the Father Who hath made me and all the world; secondly in God the Son Who hath redeemed me and all mankind; Thirdly in God the Holy Ghost Who sanctifieth me and all the elect people of God.

136. Are there any other Creeds besides the Apostles' Creed?

Yes: the Creeds of Nicea and Athanasius, but the doctrine which they deliver is not different and consists of clearer and explanatory statements of the Apostles' Creed.

137. What is the Nicene Creed?

In consequence of the many false teachers and heresies which arose in various places when the Gospel was propagated throughout the world after the Ascension, all the Bishops met in Nicea 325 years after the birth of Christ and after taking counsel together defined the true doctrine clearly and embodied it in the Nicene Creed.

138. Who was Athanasius?

A celebrated Bishop and Saint of that name who took part in the Council of Nicea and by his writings gave clear illustrations of the Faith.

139. What is the practice observed by the Church with regard to the recitation of these three Creeds of identical meaning?

Christians repeat the Apostles' Creed once when they are going to be baptized and afterwards they ought to say it every time they pray and go to Church: and they should say it at the hour of death. The Nicene Creed is recited during the Holy Eucharist and the Athanasian Creed is said on all the principal Feasts.

140. Are there any proofs of the doctrines contained in the Creeds?

The proofs are all to be found in the Holy Scriptures.

141. What are the Holy Scriptures?

The Old and New Testaments (a).

(a) Between the Old and New Testaments there is a supplement to the Old Testament which, although it is read in Church and at home, is not to be regarded as being of the same supreme importance as the Old and New Testaments.

142. What is the Old Testament?

The record of God's government of the world before Christ—consisting briefly, of the history and laws of God's chosen people, the Jews; Psalms and Poems written by Jewish Saints; and the writings of the Prophets (a).

143. What is the New Testament?

The record of the Incarnation of God and the founding of the Church. The four gospels contain a history of our Lord; in the books of the Acts of the Apostles, of the Epistles and of the Revelation may be read how the twelve Apostles were empowered by God to preach the Gospel and establish the Church. (b)

144. Do the Holy Scriptures contain all doctrine sufficient for salvation?

Yes, and the proofs of the doctrines preached in the Church continuously from the first are all to be found in them.

145. Can any one arrive at the truth by rejecting doctrines which have always been taught in the Church and conjecturally choosing the Scriptures at will?

No. When any one rejects doctrine which has been continually taught in the Church and breaks up the Scriptures with presumptuous criticism he not only cannot arrive at the truth but finds himself in a dangerous place.

146. Must Christians read the Scriptures?

They must be diligent in getting hold of the teachings of the Church, searching for the proof of them by a careful and constant attention to the Scriptures and praying for the light of God's Holy Spirit to give them a spiritual knowledge when they are searching for their hidden meanings.

147. Can men, relying on their own strength, do God good service and save their souls by merely learning the doctrine which He has taught?

They may learn the whole of the doctrine but if men trust to themselves and have not the Grace of God there will be no spiritual force or holiness. They cannot render God service nor save their souls.

148. What do you mean by the Grace of God?

The assistance which God gives to men to enable them to save their souls by ordering them aright. Without this Grace men cannot do Him such service as will save them. It is only by receiving the Grace of God that, escaping sin and cultivating virtue, we can please Him by our service and be saved.

(a) The complete number of Books in the Old Testament is 39. The first are those composed by Moses; next come those which were written by holy men from time to time; the remainder conclude with the prophecy of Malachi who lived about 400 B.C. The Supplement above mentioned fills up the interval of about 300 years before the birth of Christ. The original texts of the books of the Old Testament were almost all in the Hebrew tongue.

(b) The New Testament, consisting of 17 books, was written originally in Greek.

- ✓ 149. When God founded the church what rites did God appoint in it to be channels of His Grace to man ?
He ordained Sacraments.
- ✓ 150. What do you mean by a Sacrament ?
A Sacrament is an outward and visible sign of an inward, spiritual Grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.
- ✓ 151. Has every Sacrament an outward, visible sign and an inward, spiritual Grace ?
Yes.
- ✓ 152. How many Sacraments has Christ ordained in His Church ?
He ordained Baptism and the Supper of the Lord to be the two principal Sacraments which all, of whatever condition, who wish to be saved must receive.
- ✓ 153. What is the outward, visible sign or form in Baptism ?
Water : wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*
- ✓ 154. What is the inward and spiritual Grace ?
A death unto sin and a new birth unto righteousness (a) ; for being by nature born in sin and the children of wrath we are by God's Grace made members of Christ, children of God, and inheritors of the kingdom of heaven.
- ✓ 155. What is required of persons to be baptized ?
Repentance whereby they forsake sin ; and Faith whereby they steadfastly believe the promises of God made to them in that Sacrament.
156. Can infants, then, be baptized ?
Our Lord specially called little children to Him and bade the disciples, saying, "Suffer little children to come unto Me and forbid them not." Christians must bring their children to be baptized when they are infants.
157. Why are infants baptized when by reason of their tender age they can have neither repentance nor faith ?
Because they promise them both by their sureties, (b) which promise when they come to age, themselves are bound to perform.
158. Who is the minister of Baptism ?
It has always been the office of Bishops, Priests, and Deacons to baptize, but if a person capable of being baptized should be in danger of death any one of mature age, male or female, can baptize him by pouring water on his head and, without further ceremony, repeating the prescribed form of words (c)

(a) Regeneration is a word meaning a fresh birth. When men are born they are tainted with sin which, because of original sin, they have inherited from the womb. When they are baptized they receive a new birth after a spiritual manner and putting away their sins receive Grace.

(b) The sureties or substitutes who covenant for infants are called God-parents, that is to say God-fathers and God-mothers. Boys when they are to be baptized, must have two of the former and one of the latter. Girls, one of the former and two of the latter.

(c) Unless there be grave occasion Christians must not thus dare to baptize, and if the occasion is sufficiently grave they must at once inform the Bishop, Priest or Deacon of the fact.

159. How often can a person be baptized ?

Only once.

160. What is the Lord's Supper ?

The continual remembrance in the Church of the sacrifice of the death of Christ and of the benefits which we receive thereby.

It is also a rite by which spiritual food is given to our souls. (a)

161. How dare we bring any sacrifice other than that which our Lord offered once to God the Father by dying on the Cross as the Victim of a perfect and sufficient sacrifice for the whole world ?

True. There is no other sacrifice in this world which is of value for saving from sin besides that which Jesus Christ made of Himself on the Cross once, for the redemption of man, and, now that He has ascended, He ever presents to the Father in heaven. Calling to mind the merits of Jesus in the Sacrifice which He then made of Himself for us and trusting to that Oblation we offer the Sacrifice which He then made of Himself on our behalf. We also call to mind the merits of Jesus and, trusting to the Oblation which He has made, offer the Eucharist which He Himself commanded and nothing else. (b)

162. What is the outward and visible part of the Lord's Supper ?

Bread and wine which the Lord has commanded ; bread being the name given to a loaf made of wheat and wine being made from grapes.

163. What is the inward part or thing signified ?

In the outward elements of Bread and Wine the Holy Body and Blood of our Lord Jesus are hidden after a spiritual and mystical manner so that when believers partake of them they truly receive the Body and Blood of Christ.

164. Our Lord being really in, and not leaving, heaven how can He be in the Sacrament of the Eucharist on Earth ?

The doctrine of the Eucharist is one which in our ignorance altogether transcends the understanding. How can we with the eyes of the body fathom the Almighty power, goodness and wisdom of God ? (c)

165. What are the benefits which we receive from partaking worthily of the Holy Communion ?

The strengthening and refreshing of our souls by the body and blood of Christ as our bodies are by the bread and wine. (d)

(a) The rite of Holy Communion is sometimes called the Holy Eucharist, the Lord's Supper, and the Mass.

(b) Under the Old Covenant, the Jews by offering to God lambs and other victims in sacrifice were really foretelling in type the sacrifice which Jesus was going to accomplish on the Cross. Now, under the New Covenant, by the celebration of the Rite of the Eucharist we Commemorate the merits of Christ and shew forth the sacrifice which He accomplished on the Cross, presenting it to God in a mystery. That is to say, Jesus Christ in His availing sacrifice is the Source of our Rite of the Eucharist whilst It is a consequence of the Sacrifice wrought by Him.

(c) God's mysterious workings cannot be seen by the eyes of the flesh but they can be seen by the eye of faith.

(d) Having by Baptism already become one Body with Jesus Christ we afterwards, by frequent and fruitful Communion, become more and more closely united with Him and, finally, in the Resurrection attain to life eternal.

166. Is there any benefit if we dare to receive the Holy Sacrament unworthily when in our heart we despise it?

There is not only no benefit to us but like Judas we are guilty of the sin of rejecting and hating Christ.

167. Whose duty is it to celebrate the Holy Communion?

The duty was first entrusted to the twelve apostles by Jesus Christ and then handed down by them from that time until the present to be discharged by Bishops and Priests in succession.

168. Who can receive the Holy Communion?

Any one may receive It who is baptized and having come to years of discretion has first been confirmed.

169. How often should Christians receive the Holy Communion?

Holy Baptism being a new birth and the Holy Communion being man's spiritual sustenance Christians after a due preparation of body and soul should repair to the Church every Sunday and appointed Holy Day to receive the Holy Communion. If there has been no due preparation or if the priest forbids them to receive they may only attend the service and put off making their communion to a later day. (a)

170. What is required of persons who come to the Lord's Supper?

To examine themselves whether they repent themselves truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death and to be in charity with all men.

171. If, when they examine themselves they are conscious that they cannot communicate by reason of some great sin what further preparation can they make?

They may confess it before a priest and after they have received absolution make their communion.

172. How must persons prepare their bodies to receive the Holy Communion?

They must abstain from all food from midnight until they make their communion and put aside their ordinary business and wash themselves. (b)

173. Are there any other Sacraments besides the two chief Sacraments which Christ ordained in His Church?

There are five lesser Sacraments which have come down to us from the time of the Apostles until now.

174. What are they?

Confirmation, Penance, Holy Orders, Holy Matrimony and the Visitation of the Sick.

(a) Perhaps Christians are ill or live far from the Church or have some good reason which prevents them from attending this service every Sunday. Although going to Church when they can they may seldom have the opportunity of receiving the Sacrament they must not fail to make their communion three times every year, of which Easter must be one.

(b) If Christians through sickness or bodily weakness or any other grave cause are unable to observe a strict fast, they may obtain a dispensation from the Bishop; but it is not the custom to needlessly violate this fast.

175. Are all these five of equal importance?

No, (1) Confirmation all Christians must receive when they come to years of discretion. (2) Penance is for those who after baptism, when conscious of their sin desire to receive special absolution; (3). Holy Orders is for those who enter the Ministry. (4) Holy Matrimony is for those who wish to be married by the Church. (5) the Visitation of the Sick is for those who fall into grievous sickness after Baptism.

176. What is the outward sign in Confirmation?

The imposition of the Bishop's hands on the head of the Christian and the prayer for the descent of the Holy Spirit.

177. What is the spiritual grace of Confirmation?

At Confirmation the Holy Spirit comes upon the Christian and bestows on him His sevenfold gifts that he may become a brave soldier of Jesus Christ. (a)

178. How often may Confirmation be received?

Only once.

179. Who administers Confirmation?

The Bishop.

180. How must Christians prepare for Confirmation?

They must resolve heartily to act all their lives in accordance with the vow they made to God when they were baptized.

181. What is Penance?

The confession to God in the presence of the Bishop or a Priest of sins committed after baptism and the absolution of those sins given by the authority of Jesus Christ. (b)

182. When must Christians confess?

At any time when under the conviction of their sins they are disquieted and cannot receive the Holy Communion; and at the point of death when the conviction of sin makes them shrink from meeting God's judgment.

183. What points must be observed in making a good confession?

There are three; (1) Contrition, (2) Sincere confession, (3) Resolution of amendment. If any of these is wanting there will be no true confession.

184. How must we prepare for confession?

By careful examination of the conscience.

185. What must we do after confession?

We must perform the penance given us by the Priest.

(a) Confirmation is like a seal which the Holy Ghost sets on a man's soul. It can only be received once.

(b) As the practice of Penance varies in kind, Christians must go to the Priest for instruction, but the more important points are mentioned below.

186. What is this?

Penance in Chinese is a word which means reparation for the sins which we have already committed. Since our Lord died on the Cross to set us free from all sin that we might escape the eternal pains of hell the performance of our penance must be a pledge of our contrition and resolution of our amendment. Perhaps we have done an injury to some one and shall have to repair the evil name which we have brought on the Church.

187. If we treat God's commandments and customs of the Church with indifference and neither make confession nor perform our penance how shall we be punished?

The Priest will receive the Bishop's instructions to rebuke such sinners and exclude them from Church for days or even for months and if they do not repent he will cut them off altogether and excommunicate them.

188. Will those who are excommunicated and who die impenitent escape the pains of hell?

It will be difficult for them to escape the pains of hell seeing that they have obstinately rejected God's grace.

189. What is holy Matrimony?

The solemnization of the marriage of Christians wherein God pours His Grace on bride and bridegroom so that they become one body and can live together in peace and unity to their lives end.

190. What are the laws of Marriage?

They are many. The principal ones to be noted are that couples must not be united without marriage rites; the husband and wife when they are married must not leave each other; the husband must not have a concubine; Christians must not intermarry with heathen.

191. What is Holy Order?

The rite by which the three Orders of the Ministry are conferred and Bishops, Priests and Deacons are empowered to teach Divine doctrine and to dispense Grace.

192. Who established this rite?

Our Lord at first gave the power of governing the Church to the twelve Apostles. They followed His Commands in choosing men and making them Bishops, Priests, and Deacons. Which power of conferring Holy orders has descended in unbroken succession from the days of the Apostles to the present time.

193. May anyone who has not received Holy Orders hold Government in the Church?

Any one who not having been ordained vainly attempts to administer the Sacraments or to interfere with the affairs of the Church breaks God's commands, cuts himself off from the Church and becomes a heretic.

194. What is the Visitation of the Sick?

A rite for the assistance of Christians who are sick, when serious sickness befalls them they must send for the Priest and beg him to say the prescribed prayers and perform the appointed rites. (a)

195. What are the three virtues which we must always practice?

Though we are bound to engage in every good work yet especially in almsgiving, prayer, and fasting.

196. What is almsgiving?

Giving generously our worldly goods and offering them to God for the relief of mankind. (b)

197. What is fasting?

The subjection of the body and the triumphing over the lusts of the flesh by abstaining from food. (c)

198. What is prayer?

That by which the heart is lifted up to speak to God. (d)

199. How many kinds of Prayer are there?

Four—Two public and two private. Every Sunday and appointed Holy Day Christians must take part in public prayer and on other days they must engage in private prayer.

200. What prayer did our Lord Himself teach us?

The Lord's Prayer.

201. Repeat it?

(The Lord's Prayer)

(a) Besides the above seven Sacraments the Church has Her funeral rites and many other customs but mention has been made in this catechism of the useful things which have to be observed through life. Christians will learn the rest after baptism.

(b) Christians of every condition must give of their worldly goods each Sunday according to their means and entrust them to the Priest to be used for Church Expenses and as alms for the poor.

(c) There are two kinds of Fasts, great and small. On great Fasts the abstinence from food is complete, food being untasted for several hours. On Lesser Fasts good food, such as meat is avoided and the meal is frugal. Christians must look at the Calendar and see whether the fast days to be observed are great or small.

(d) Prayer, Confession, Thanksgiving and Praise are all forms of Prayer.

THE BOOK OF COMMON PRAYER
AND LITURGICAL TRANSLATION.

THE BOOK OF COMMON PRAYER AND LITURGICAL TRANSLATION.

For five years no portions of the book of Common Prayer were needed in the vernacular; and then, only such parts were required as could be used by the adult catechumens of the Mission who were then preparing for the baptisms which took place in 1897. But long before then it had become evident that for a people, who were, for the most part, uneducated (though generally able to read the vernacular) and wholly unfamiliar with either liturgical forms of worship or, indeed, with public worship of any kind, the prayers and directions provided would have to be such as they needed and could understand. This statement of an obvious truth is made for the purpose of shewing how impossible it was to take in hand such a translation of the Prayer Book as was to be found in the versions of those used by the various Dioceses in China and Japan where the native Christians had long been in possession of the whole book.

The experience of the succeeding eight years has shewn the soundness of the two principles which underlie our liturgical translations, namely, to print only what was to be used in Church (in the order in which it was used) and to use nothing which was not printed. Thus, directions of the simplest kind had to take the place of many of the Rubrics; whilst, in view of the diffuseness of the Corean language and the slow enunciation of the people in Church most of the Exhortations had to be provided for at other times and in other ways. As it is, the time occupied by the Sunday morning service consisting of Morning Prayer, Litany, The Holy Communion and Sermon will, not unfrequently, be nearer three than two hours.

An account will now be given of the present condition of Prayer Book Translation, the various offices, etc., being set down, as far as possible, in the order in which they were issued. Then will follow descriptions of these offices, showing what variations, if any, from the Book of Common Prayer had been made by the Bishop (in his exercise of the *jus liturgicum*) to meet the requirements or to minister to the edification of his flock.

1. (a) The Litany and office of the Holy Communion up to, but not including, the Nicene Creed. This formed a *Missa Catechumenorum* which was used every Sunday in the days when there were, as yet, no adult Christians. The second Post-Communion Collect was printed after the Ten Commandments and the two following Collects were used after the Collect for the day, which, with the Epistle and Gospel, was for weeks constant, since the work of translating the Collects, Epistles and Gospels was, then, in its infancy.

PRAYER FOR THE EMPEROR.

ALMIGHTY and everlasting God, we are taught by Thy Holy Word that the hearts of kings are in Thy rule and governance and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom. We humbly beseech Thee so to dispose the heart of Thy servant the Emperor of this country that he may be led into the way of truth, and study to preserve the people committed to his charge in wealth, peace and godliness. Direct and prosper all his consultations to the advancement of Thy glory, the good of Thy Church the safety, honour and welfare of his Dominions; that all things being ordered and settled upon the best and surest foundations, peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities as well for him, as for us and Thy whole Church we humbly beg in the Name and Mediation of Jesus Christ our most Blessed Lord and Saviour. Amen.

PRAYER FOR THE CONVERSION OF COREA.

O God, Whose blessed Son was manifested that He might destroy the works of the Devil and make us the sons of God and heirs of everlasting life. mercifully look upon the people of Corea; take from them all ignorance, hardness of heart and whatsoever else may hinder them from being brought to the knowledge of Thy Grace and faith in Thee; that being made partakers of the Divine Nature they may receive the exceeding great and precious promises which Thou hast given us through the same Thy Son Jesus Christ our Lord. Amen.

- (b) The remainder of the Office of the Holy Communion; issued simultaneously with
- (c) The Office of Baptism of such as are of Riper years; and
- (d) The Order of Confirmation.
- (e) The Collects, Epistles, and Gospels for certain Sundays and Holy Days. The book of the Collects was not completed until 1903 when a volume containing all the Collects "to be used throughout the year" (with references for the Epistles and Gospels to the N. T. which was then in use) was issued by the Mission Press.
- (f) The order of Morning and Evening Prayer, for which a constant Psalm (in each office) was provided; the Lessons being taken from the O. T. selection and, at first, from Lumen.
- (g) The order for the Burial of the Dead.
- (h) The Churching of Women.
- (i) The form of solemnization of Matrimony.

In 1903 was also issued a volume of some 50 of the Psalms and about 120 Hymns, the former being selected with a view to providing some at least of the Proper Psalms appointed for Holy Days. A list of them is here given.

Psalms.

- | | |
|----------------------------------|---|
| 1 Blessed is the Name | 93 The Lord is King and hath |
| 8 O Lord our Governour | 95 O come let us sing |
| 15 Lord who shall dwell | 96 O sing unto the Lord |
| 19 The heavens declare | 97 The Lord is King; the earth |
| 22 My God, my God, (11 verses) | 98 O sing unto the Lord (5 verses) |
| 23 The Lord is my shepherd | 100 O be joyful |
| 24 The earth is the Lord's | 103 Praise the Lord, O my soul |
| 25 Unto Thee, O Lord, (7 verses) | 104 (from verse 24) O Lord how manifold |
| 31 In Thee, O Lord (6 verses) | 113 O praise the Lord, ye servants |
| 32 Blessed is he whose | 117 O praise the Lord, all ye heathen |
| 33 Rejoice in the Lord | 119 Blessed are those (16 verses) |
| 34 I will always give thanks | 121 I will lift up |
| 37 Fret not thyself. | 121 I was glad |
| 38 Put me not to rebuke | 127 Except the Lord, |
| 39 I said I will take heed | 130 Out of the deep |
| 42 Like as the hart | 134 Behold now, praise the Lord |
| 47 God is gone up (4 verses) | 136 O give thanks unto the Lord |
| 51 Have mercy | 139 O Lord, Thou hast searched me |
| 57 (from verse 6) Set up Thyself | 145 I will magnify thee |
| 65 Thou, O God | 147 O praise the Lord, for it is a good |
| 67 God be merciful unto us | 148 O praise the Lord of Heaven |
| 84 O how amiable | 149 O sing unto the Lord |
| 85 Lord, Thou art become | 150 O praise God. |
| 91 Whoso dwelleth | |

Of the hymns, the majority are translations of Hymns Ancient and Modern, a few are original. The *Quicunque Vult*, the *Beatitudes*, the *Benedicite* some carols and antiphons also find a place in this volume.

The following are the first lines of the best known hymns which have been translated:

Now that the Daylight
 Lo, now the melting shades
 Before the ending
 As now the sun's
 Glory to Thee
 God that madest
 The day Thou gavest
 O day of rest and gladness
 On the Resurrection morning
 Oh, what the joy
 Creator of the starry
 O come, O come, Emmanuel
 On Jordan's banks
 Dies Ira
 Lo, He comes
 The first Nowell
 Good Christian men
 When Christ was born
 God rest you
 While Shepherds watched
 Once in Royal David's city
 Hark, the herald Angels sing
 O come, all ye faithful
 Of the Father's love
 Earth has many a noble
 Songs of thankfulness
 Forty days and forty nights
 The fast as taught
 Lord in this Thy
 All glory, laud,
 The Royal Banners
 The Heavenly Word
 Glory be to Jesus
 There is a green hill
 At the Cross, her station
 Sing, my tongue
 The strife is o'er
 Hail, Festal Day
 Jesus Christ is risen to day

Come, see the place
 The Day of Resurrection
 Eternal Monarch
 Thou art gone up
 See the Conqueror
 Hail, the Day
 Above the starry
 Our blest Redeemer
 Come, Thou Holy Spirit
 Come, Thou Holy Paraclete
 Come, Holy Ghost
 Holy, Holy, Holy
 Blessed feasts of Blessed Martyrs
 Greatest of Prophets
 For all Thy Saints
 Alleluia, sing to Jesus
 That we may remember st!!
 Draw nigh
 And now, O Father
 Praise the Lord, ye heavens
 O God, our help
 We love the place
 All people that on earth
 Onward Christian soldiers
 Peace, perfect peace
 Jesus shall reign
 The Church's one foundation
 We plough the fields
 When morning gilds
 Art thou weary?
 Praise, my soul
 When our heads are bowed
 At the name of Jesus
 Come unto me, ye weary
 In heaven is our reward
 I am His Child
 Now thank we all our God
 Praise God from Whom

EUCHARISTICA.

THE DIOCESAN BOOK OF PREPARATION FOR HOLY
COMMUNION WITH DEVOTIONS TO BE USED IN CHURCH
BEFORE, DURING AND AFTER THE SACRAMENT.

Instruction.

In Holy Baptism men are spiritually regenerated. In the Holy Communion men are spiritually fed. After due preparation of the body and the heart Christians should go to Church every Sunday and appointed Holy Day to receive the Sacrament of the Holy Communion. Those who intend to receive the Sacrament must first carefully examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

The Ten Commandments.

The Duty towards God.

The Duty towards my neighbour.

If in their self-examination Christians are conscious of sins which keep them from receiving the Holy Communion they must carefully confess before a priest and after obtaining absolution receive the Sacrament.

Intending Communicants must abstain from all food and put aside their ordinary business until the time of receiving the Sacrament and after cleansing their bodies partake of the Holy Communion. If perchance Christians should be ill or infirm or for some other reason be unable to abstain altogether from food the Bishop will dispense them; but it is not the custom for the practice of fasting Communion to be lightly disregarded.

Christians may prepare to receive the Holy Communion at any time. On Saturdays, however, and on the Vigils of Feasts they must come to Church in the evening to take part in the office of preparation for receiving the Sacrament on the following morning.

Should a man live too far from the Church or for any reason be unable to attend this service he must always say the following prayers at home.

Those who intend receiving the Sacrament on the day following this preparation must inform the priest. If there has been no preparation at all they must receive instruction from him when to make their Communion.

OFFICE OF PREPARATION.

When all are assembled in Church they kneel and the Reader says the Invocation, the Lesser Litany and the Lords Prayer.

All stand and the Reader says,

Let us renew our Baptismal vow.

All together say,

I renounce the Devil and all his works etc (as in the Baptism of such as are of riper years).

I believe in God the Father Who hath made me and all the world, I believe in God the Son Who hath redeemed me and all mankind, I believe in God the Holy Ghost Who sanctifieth me and all the elect people of God.

The Reader then says,

Let us thank God for the new life which has been given to us in Baptism
All together say—Almighty and everlasting God, heavenly Father, we give Thee humble thanks for that Thou hast vouchsafed to call us etc (*as in the office for Baptism*).

Then all kneeling the Reader says,

Almighty God unto Whom all hearts be open etc (*from the Communion Office*).

Let us examine ourselves in the sins which we have committed in thought word and deed.

The Reader repeats the Ten Commandments aloud making a pause after each Commandment that the congregation may silently examine themselves. Then the Reader says.

Let us pray God to forgive us our sins.

All together say—Almighty God, the Father of our Lord Jesus Christ etc (*the confession from the Communion Office*).

If there is any grave sin which keeps a man from receiving the Holy Communion he must confess it to the priest and receive absolution after which he may partake of the Sacrament.

The Reader and congregation say Ps. 57—

The Reader then repeats the Comfortable Words (from the Communion Office, the Prayer of Humble Access and the prayer following:—

Almighty and Merciful Father, relying on Thy favour we desire to offer and celebrate this Sacrifice for Thy Glory and the souls of ourselves and of all mankind.

We heartily pray Thee for the Catholic Church and all Christian men especially for Bishops and Priests that all may serve Thee with singleness of heart; for our Emperor and all who bear rule; for our parents, friends and benefactors; our brethren, for those far and near; for the sick and sorrowful. We pray Thee, of Thy mercy to give them all such things as be needful for their souls and bodies, Through Jesus Christ our Lord.

V. Our help is in the Name of the Lord

R. Who hath made heaven and earth

V. Blessed be the Name of the Lord

R. From this time forth for evermore

V. O Lord hear our prayer

R. And let our cry come unto Thee

The Reader says "The Grace of our Lord," etc.

Devotions for the people to be used at the Holy Eucharist.

In Church before the Celebration the Christians kneel down and repeat together the following prayer.

O Almighty Father, the Maker and Preserver of all things both in heaven and earth Whose only begotten Son in His Own Body did offer to thee once upon the Cross a sacrifice for our redemption and the full forgiveness of our sins, we, greivous sinners though we be, trusting only to this sacrifice presume to join with the priest in presenting to Thee this mystical Sacrifice ; we do It, we celebrate It to Thy praise and Glory, in remembrance of the Passion and Death of Thy Son Jesus Christ ; in thanksgiving for the blessings which Thou hast so bountifully bestowed upon us and all Christian men in Thy Church ; for the remission and forgiveness of our sin and for a wide out-spread of Thy Grace upon us and our brethren. And we pray Thee to look favourably upon Thy Church that every living member of the, same may pass this life In peace and that those who are dead may rest in peace and at length pass to a joyful resurrection. In commemoration of and trusting in the Death and Passion of our Lord Jesus Christ we presume to bring and lay before Thee this Sacrifice.

And all say together the following prayer for the priest,

May the Almighty God keep Thy heart and direct thy lips that thou mayst duly perform this sacrifice and obtain everlasting life. Amen

When giving alms say all together

O God, Holy Trinity, by Whose appointment there is poverty and wealth ; Who hast given us all that we possess, we pray Thee graciously to receive these alms which we now present to Thee As Thou didst accept the sacrifices which the Saints of old presented to Thee.

When the elements are being offered add the following prayer.

O God, Heavenly Lord, mercifully look upon us from heaven and send down Thy Holy Spirit that these elements may become the Sacrament ; and we pray that by Thy bountiful Grace we receiving this Sacrament may obtain true faith and a love that has no end and, filled with the Holy Spirit may humbly obey Thy Commandments ; keeping, whilst in this world, from every kind of sin and receiving with Thy Saints hereafter the blessing of eternal life.

After the Blessing say together the following prayer,

O Lord Christ, we have now finished our service and completed the mystical sacrifice which Thou didst ordain ; when calling to mind Thy Passion and Resurrection during this mystical sacrifice we have already enjoyed a foretaste of eternal life and infinite bliss. We pray Thee to look mercifully upon us that hereafter we may together be brought to the fulness of everlasting happiness.

The Song of Symeon. Psalm CXVII—Alleluia. Glory be to the Father, etc.

PRIVATE PRAYERS.

Whilst the Priest is receiving, say silently the following prayers.

Wherefore we Thy servants in remembrance of the Passion, Resurrection and Ascension of the Son of God, our Redeemer, Jesus Christ, here offer and present unto Thee the Sacrifice which He has ordained, giving thanks to Thee for Thy infinite blessings. O Lord Jesus Who dost condescend to be really present now under the form of Bread and Wine we look to see Thee clearly face to Face in heaven.

O Lamb of God, etc. (Thrice)

Before receiving the Body of Christ say silently

Lord I am not worthy, etc

Before receiving the Blood of Christ say silently

What reward shall I give, etc

After receiving the Sacrament say silently

Glory be, etc.

O Lord Jesus, my Redeemer now Thou art truly one with me and I am one with Thee. Jesus, is now enshrined within my heart and my soul has become God's throne. May He always rest within my heart and never depart from me. And I, too, resolve firmly till death never to depart from Him. *Amen.*

II.—Passing from the order in which these translations were used to their contents

- (a) THE LITANY :—The Deprecations and Obsecrations are separated at the semi-colons, thereby giving a greater number of Responses which make the service at once more intelligible to the uneducated and very congregational.

The intercession begins with suffrages for the Emperor, Crown Prince, magistrates and people of Corea, which replace those for the "King," "Royal Family," "Lords of the Council," and "Magistrate" of the English Book. Then follow the suffrages for "All nations," "the Church Universal," "Bishops, Priests and Deacons," and for all who "love and dread Thee," thus bringing all that follows within the general category suitable to both catechumens and Christians.

The Lord's Prayer is not printed since catechumens are not allowed to use it.

The rubric before the Litany, referring to the occasions when it is to be said, is omitted and, instead, there is the following plain direction. *When the Litany is said by Priest and People the Priest says the versicles alone, and the people make the responses in order.*

- (b) OFFICE OF HOLY COMMUNION :—The opening rubric of the Office of Holy Communion runs thus; *When the Priest has entered the Sanctuary and gone to the Altar, whilst he is saying the Lord's Prayer, together with the Prayer following, the Christians kneeling in silence listen attentively to what he is saying and at the end of the prayer answer Amen.*

The Lord's Prayer, though now printed, is said silently if catechumens are present. The Ten Commandments, with the Kyrie after each Commandment, and second post-Communion Collect, are followed by the Collect for the Day and Prayer for the Emperor, and Conversion of Corea (see above,) the Collects for the King being omitted. Introducing the Collect etc, there is a rubric directing the people to sit during the Epistle, stand during the Gospel, to say before the Gospel "Glory be to Thee, O God," and after the Gospel "Thanks be to Thee, O God"; to which is added an instruction to the unbaptized, that, if there be no sermon they are to leave the Church, and another to those who are baptized, that, they are to remain and take their part in the Holy Communion. After the Catechumens have departed the service proceeds with the Nicene Creed, the people having first been directed by a rubric to stand. Following the Offertory Sentences (of which only two have been translated) comes the rubric, *whilst the Priest is reading these portions the people must present their alms and other devotions. After the Priest has placed them upon the Altar and has placed there the Bread and Wine which has been brought, he shall pray for the whole Church.* The service is then continued as far as the Prayer of Consecration without variation from the English original, except in the following particulars;

(i) The three and Long Exhortations are omitted.

(ii) In the Prayer for the Church Militant the words "Militant here on earth" are omitted, since a translation of them would have been—would still be—unintelligible to the Christians; whilst a paraphrase of them would have been wholly out of place here.

(iii) The petition for "Christian Kings, Princes and Governours" is omitted. The Emperor of Corea has already been prayed for and could not find a place in this prayer; whilst to have prayed for Christians and to have omitted any mention of the Emperor would have been misunderstood.

(iv) The words "and specially to this congregation here present" presented so great a difficulty to the translators that it was determined to make their meaning plain by the insertion of this clause from the Communion Office of the Church of Scotland.; "And we commend especially to Thy merciful goodness the congregation which is here assembled in Thy Name, to celebrate the commemoration of the most precious Death and Sacrifice of Thy Son and our Saviour Jesus Christ." After the Prayer of Consecration, is printed the Prayer of Oblation, which is said immediately after the Canon and before the Communion of the Priest. This was done to bring the Corean Office into tune with the Offices in the American and Japanese Prayer Books (both largely used in the Far East) and so to have for all those who are in Communion with the Church of England in Corea a practically uniform Office. From thence to the end of the service presents no variations from the Book of Common Prayer except in two particulars:—

(i) For the sake of brevity—which is a great consideration in so diffuse a language—only the first parts of the words of administration to each communicant have been translated.

(ii) The service ends with the Blessing; the Post-Communion Collects and all subsequent rubrics being omitted.

(c) **THE OFFICE OF HOLY BAPTISM:**—The rubric before the Office of Baptism for those of riper years runs thus; *When any such persons as are of riper years are to be baptized, notice shall be given to the Bishop who appoints a Priest or Deacon to examine the Catechumens and see if they be sufficiently instructed in the Doctrine; and to exhort them to prepare themselves with Prayers and Fasting for the receiving of the Sacrament of Holy Baptism.*

On the day appointed all the Christians and Catechumens being assembled in Church the Priest first turns to the Catechumens and asks whether any of the persons here presented, be baptized or no; if they shall answer No; then shall the Priest say thus.

The service proceeds as in the English Book, the second rubric at the end of the Office only being omitted.

(d) **CONFIRMATION:**—Holy Baptism is usually administered on the Eves of the three Great Festivals and is followed immediately by Confirmation. The Baptismal vows having, therefore, been made before the Bishop, the Preface and Renewal of Vows in the English Office of Confirmation became meaningless and so were not translated.; The Office beginning with the versicles "Our help is," etc.

In the event of Confirmation not following immediately upon Baptism the Baptismal Vows (with the exception of the third) are renewed by the candidates in the presence of the Bishop, before the beginning of the service. In the case of boys belonging to the Kang-hoa boarding school who were baptized (with the English Office) as infants, the Church Catechism is repeated by them in Church before the Bishop and congregation. The opening rubric runs thus;—*Before those who were baptized in infancy are confirmed, they must satisfy and renew publicly before the Bishop the vows which their God-parents made on their behalf. They must repeat the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, and be diligently instructed in the Church Catechism.*

At the time of Confirmation, immediately after those of riper years have been baptized, some Christian, by the Bishop's direction, stands up and reads the appointed portion of Holy Scripture, Acts VIII vs 14, 15, 16. Then the Bishop proceeds with the Office of Confirmation thus.

It may be mentioned that the lection referred to in this rubric is thus used in the American Office for Confirmation.

- (c) LESSER OFFICES;—(1) The first baptism took place before the Offices of Morning and Evening Prayer had been translated and the first service provided for the weekly use of the neophytes was the Liturgy which became to them an enlargement of the then familiar Catechumenorum. Pending the arrival of these Offices two short Offices, based on Prime and Compline, were prepared and authorized for use in public worship until the Order for Morning and Evening Prayer appeared; when their use as Church Offices were discontinued. The Christians having been accustomed to the General Confession and Absolution provided in the Compline it was determined to continue their use for the present, both at Matins and Evensong. They were accordingly printed at the end of the new book and the translation of the Office began with the words "O Lord open Thou our lips," etc, prefaced however by the following rubric.

As all kneeling repeat the Confession with the Minister and humbly listen whilst he pronounces the Absolution. After the Lord's Prayer has been said secretly by all the Minister says "O Lord, etc,"

The Lord's Prayer is here ordered to be said secretly since not infrequently Enquirers and Catechumens are permitted to be present at these Offices in order that they may hear the Scriptures read. They are dismissed before the Apostles' Creed.

The two Offices then follow closely the English Prayer Book to the end of the third Collect, except that (i) the alternative Canticles have not yet been translated (ii) the rubrics are confined strictly to directions when to stand, when to kneel, how to respond, etc.

On Sunday morning the Litany or Eucharist follows at once.

At Evensong the Office concludes, after the office hymn, with—

V The Lord be with you. *R.* And with thy spirit.

V Bless we the Lord, *R.* Praise be to God.

May the souls of the faithful departed rest in peace, Amen.

(g) THE ORDER FOR THE BURIAL OF THE DEAD.

(h) THE CHURCHING OF WOMEN.

(i) THE FORM OF SOLEMNIZATION OF MATRIMONY

These three Offices following closely on the lines of the English Prayer Book, call for no remark.

OFFICE FOR THE ADMISSION
OF CATECHUMENS.

Handwritten text, possibly a signature or title, located at the top of the page.

OFFICE FOR THE

ADMISSION OF CATECHUMENS.

Whilst the Enquirer, with his sponsor, is standing in the doorway of the Church the Sponsor turning to the Minister says;—

N. desires to become a Catechumen.

Minister. Whoso would enter the Church of Christ must worship only one God in Three Persons, the Father, the Son and the Holy Ghost; must renounce all idols and evil spirits; be chaste; sincere; temperate and diligent in working for his livelihood. He must be in charity with all men and be ready to help such as are in misfortune and need of compassion. He must say prayers every day in private and frequently go to Church to take part in public worship.

I therefore demand

Are you determined wholly to put away idols, evil spirits and sorcery and to serve and worship only one God the Creator and Preserver of heaven and earth?

I am.

Are you determined to refrain from drunkenness, cease from gluttony and wholly to put away impure actions and thoughts?

I am.

Are you determined to cease from anger and quarreling and putting away covetousness speak the truth with your neighbours?

I am.

Are you determined faithfully to learn the doctrine and daily to act in accordance with its teaching?

I am so determined.

Let us pray.

O Almighty God Who hast revealed to mankind Thy truth, that they who are in error may be brought back into the way of righteousness, we pray Thee to look upon this Thy servant who is entering Christ's Holy Church, that he may be enabled to abstain from the deeds which are contrary to it and follow all such things as are agreeable to the same, through Jesus Christ our Lord. Amen.

The Minister turning to the enquirer says,

N. Since you hope, with God's help, by a careful study and practice of the Doctrine, to receive baptism and to serve Him in His Church to your life's end, I admit you as a Catechumen.

(The Minister gives him a cross and says) Receive this Cross and think often of our Lord Jesus Christ who suffered and died on the Cross for you. And further, you are henceforth to wear it and always remember to follow Christ.

"Wash you, make you clean, Saith the Lord! put away the evil of your doings from before mine eyes! Cease to do evil! learn to do well."

V. After that the kindness and love of God our Saviour toward man appeared

R. According to this Mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.

Let us pray.

Almighty God we pray Thee to behold this Catechumen that, forsaking all evil spirits and superstitions, he may, with his whole heart, believe in Thee the One God ! and using all diligence to be instructed in Thy Holy Word he may have that word clearly revealed to him ; and afterwards being born again in Baptism he may be freed from his sins and be filled with the grace of Thy Holy Spirit. Amen.

The Lord bless you and keep you. The Lord lift up the light of His Countenance upon you and give you His Grace. The Lord look upon you and give you His peace now and ever. Amen.

CHURCH DISCIPLINE.

CHURCH DISCIPLINE.

To the clergy placed in charge of parishes or mission stations where there were native Christians has been entrusted the power of dealing with the ordinary cases of discipline.—such power having been conveyed by the License issued to them by the Bishop.

Except in the case of those clergy who have previously had the care of souls in England an addition has been appended to the License, authorizing the Priest in charge of the Station to receive Confessions. The ordinary discipline of the Church has therefore, proceeded on the lines of the Church of England as indicated by the Book of Common Prayer in the Exhortation before Communion and in the Visitation of the Sick. The Diocese, however being without Synod, and therefore without the power of framing Canons of Discipline to meet the special needs of the Church—a church, it should be added, which is bound neither by Acts of Uniformity nor by the English Law—it has been necessary for the Bishop to provide tentatively for the Discipline practised by the Primitive Church whose restoration is so much desired by the Church of England in the Communion Service. And this he has done in two ways.

(1). By suspension of notorious offenders from Communion until they have made public confession of their sin in Church in the presence of the congregation of the faithful, before the Nicene Creed—that is to say *after the Catechumens have been dismissed*. Although such cases have been reported to the Bishop, the dealing with them has, of course, come within the ordinary power of the Parish Priest.

(2) In the case of impenitent sinners the Bishop has issued a formal document (a translation, in substance, is appended) the effect of which is to forbid the offender not merely the Sacraments but access to the Church, especially during the time of Divine Worship. It will be seen that this document is designed chiefly for those whose failure (for whatever inexcusable cause) to attend the Church's Services at the appointed times has become a scandal and therefore a source of injury to the other members of the Church, as constituting a breach of unity. This action is as much for the protection of the body of the Faithful as for the benefit of the offending member who, so far from being deprived of the ministration of the clergy and laity (except in Church), is held up to all the faithful as an object of unceasing and earnest prayer and exhortation. Should such an offender shew signs of repentance there is nothing to bar the way of his return, after Confession made before the body against which he has offended. This discipline has been exercised in almost every case on those who, through conscious sin or indifference have lapsed into heathenism and have given up the practice of consorting with Christians either in or out of Church. Excommunications as such, whether major or minor, being the acts of a fully organized Church, have never been pronounced by the Bishop on his sole authority.

**The Form by which a Christian is forbidden to enter
within any of the Churches of the Diocese.**

Whereas A. B. has absented himself without cause from the Sacraments and the public worship of the Church; and, moreover, persists in refusing to repent; the said A. B., by the authority of the Bishop of the Diocese, here given is forbidden henceforth to enter the Church or to take any part in the public worship of the Church until he signifies his sincere desire to repent and confess his fault publicly before the faithful.

The faithful are entreated to pray for him earnestly; and such as are known to the said A. B. are asked to use all means to persuade him to return into the way of righteousness.

(Date and signature of the Bishop.)

“When Thou lettest Thy breath go forth, they
shall be made.”—Psa. civ, 30.



